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These Considerations

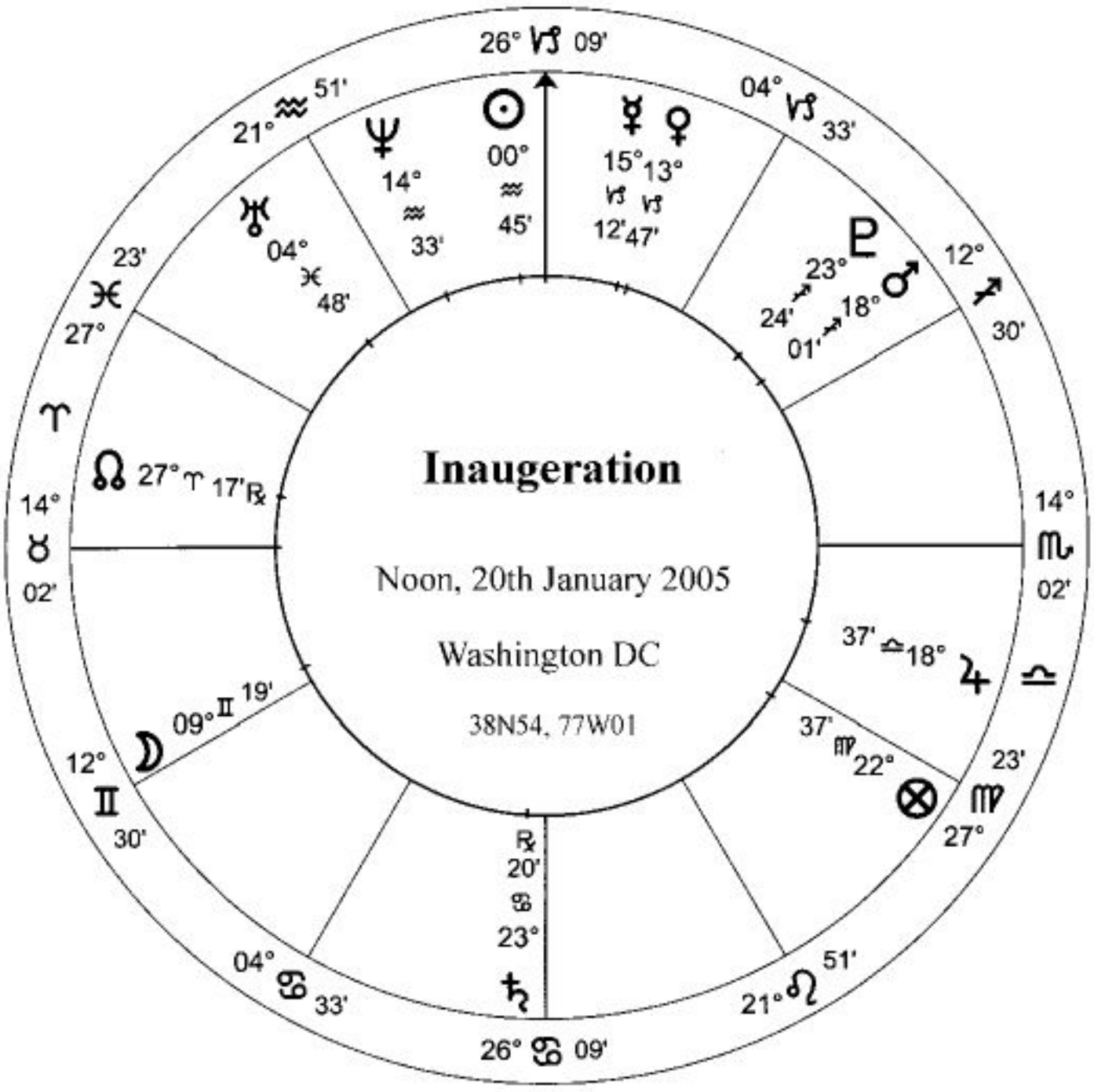
BEFORE anything else, congratulations to Isaac Starkman for his accurate prediction in *Considerations* XIX: 2 of the outcome of the US presidential elections. In achieving this he seems to have been virtually alone; in various journals and on the web the consensus among astrologers overwhelmingly favored a loss for the sitting president. Reviewing the clear evidence outlined in Isaac's article, one suspects that only wishful thinking could have gainsaid him.

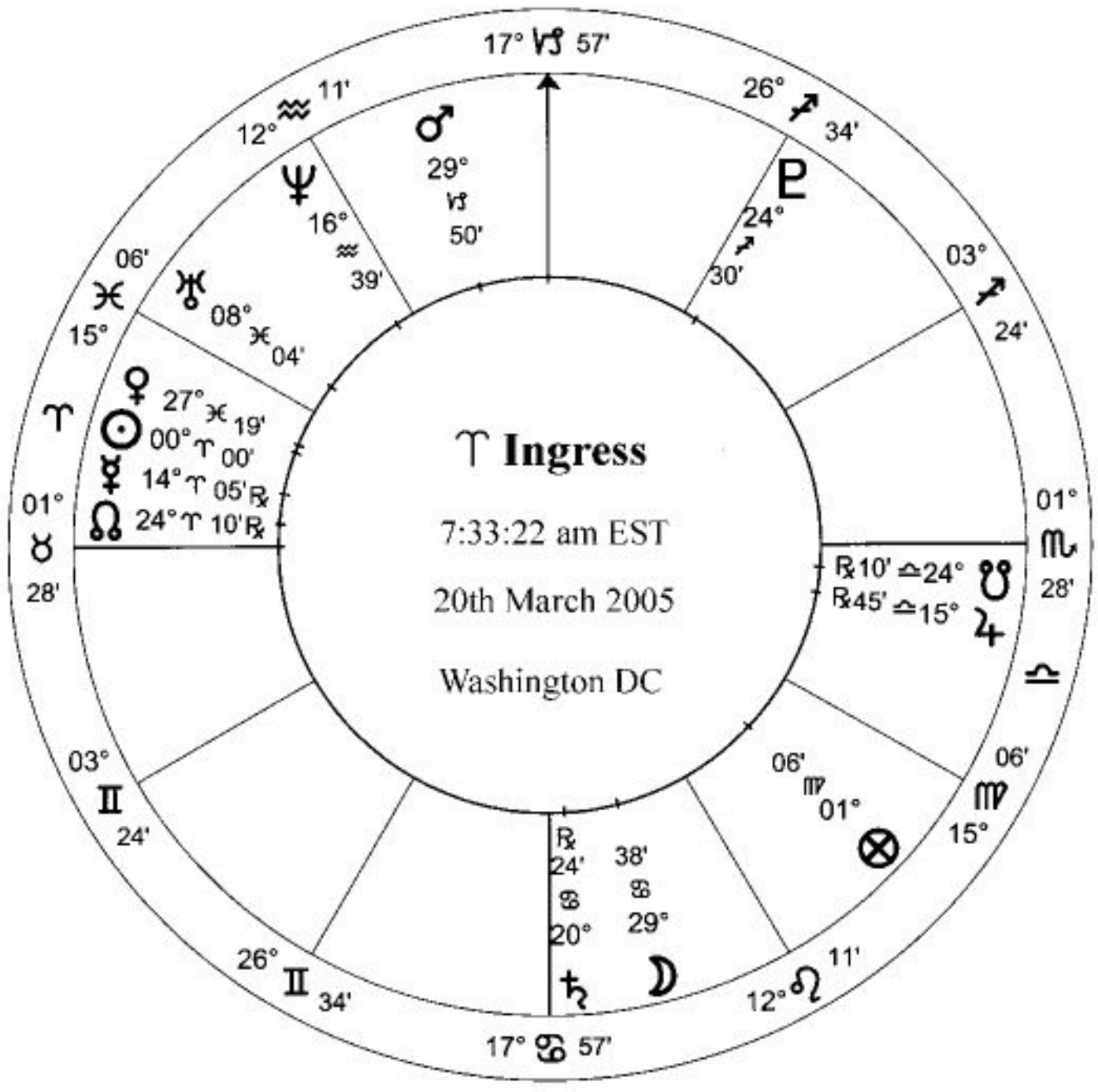
Every thirty years ♄ passes through ♋. At least once during that 2½ transit ♂ will catch up with it. These planets, ♂ and ♄, are the two most naturally malefic of the planets and in ♋ each is at its worst—♄ is in his detriment and ♂ in his fall. Their every-thirty-year conjunction in ♋ invariably heralds the very worst possible of horrors. ♂ ☌ ♄ in ♋ occurred last at 05:40 UT on 25th May 2004. Since then we have experienced a record number of destructive hurricanes in Florida and the Caribbean; the deadliest typhoon to hit Japan in more than two decades, which was then followed three days later by the vicious Niigata earthquake; the worst monsoon flooding in ages in India, Nepal and Bangladesh; the worst typhoon season in a dozen years in the Philippines (over 1,800 people killed in three November storms); and now the worst tsunami in recorded history—all this accompanied by continuing Chechnya problems for Russia and the ongoing (post-war?) conflict in Iraq. Previous ♂ ☌ ♄ in ♋ years take us back to Watergate (a time also of a long-lasting drought in Africa and immense flooding in Bangladesh), the annihilation of Hiroshima and Nagasaki in 1945, and the battles and epidemics of the WW1. Faced with just what ♂ and ♄ can accomplish, one wonders: Does the Unspeakable need the outer planets?

The two charts on the opposite page, one for George W. Bush's second Presidential Inauguration in January, and the other for the ♈ Ingress in March, suggest that the coming year will be another difficult one.

Set for Washington DC, the two charts have the same signs on the angles. They both have the retrograde ♄ in ♋ opposing the Midheaven, and an applying ☽ ☍ ♂ (exact for the ♈ Ingress, somewhat wider at the Presidential Inauguration). The opposition of ♄ to the MC could suggest danger to the head of state; ♄'s position in the 4th house and the coming affliction to the ☽, ruler of the 4th, from ♂ can also be seen as a possible attack on the homeland. ♂ rules the 7th house of open enemies.

At the previous Presidential Inauguration, that of January 2001, ♂ was very closely opposing the Ascendant. This was clear warning of the devastating attack that occurred on 11th September of that same year.


Inaugeration
Noon, 20th January 2005
Washington DC
38N54, 77W01


♈ Ingress
7:33:22 am EST
20th March 2005
Washington DC

I have gone back over charts of all of the past presidential inaugurations. For example, ♄ ☍ MC, within 5°, has occurred twice before. In 1861 for Lincoln's first inauguration; the start of a term that covered the years of the Civil War. Again when Andrew Johnson was inaugurated following Lincoln's assassination. Johnson had cataclysmic clashes with Congress, who eventually impeached him.

The ☽ has been in the 2nd house on five past occasions: the inaugurations of William H. Harrison, Zachary Taylor, the second inauguration of Woodrow Wilson, Gerald Ford, and the second inauguration of Bill Clinton. Both Harrison and Taylor died in office and were replaced by their vice presidents; Wilson had a stroke and his wife apparently acted on his behalf; Ford was simply filling in time till the next election following Richard Nixon's resignation; and Bill Clinton spent much of his second term fighting impeachment.

☽ □ ♅, within 5°, occurred previously three times: in 1821 (Monroe's second inauguration—a period of bitter controversy involving slavery), 1849 (Zachary Taylor, who died in office), and 1977 (Jimmy Carter—the oil embargo and long lines at gas pumps).

There seems to be some value in comparing the current chart against those of the past, unfortunately neither of the two key midpoints in the 2005 Inauguration chart, MC = ♂/♅ and AS = ♄/♅, occurred in past inaugurations, not within a 1° orb. You may wish to consult Ebertin for succinct interpretations.

The ♈ Ingress is made particularly difficult by the extremely tight ☽ ☍ ♂, from 4th to 10th. The following lists the angles at a random set of cities (the positions of the planets remain constant across all of these ingress charts). France should have an interesting year.

City	*MC*	*ASC*	*Within 5° of Angles*
Los Angeles	9° 44' ♐	27° 18' ♒	--
Chicago	8° 05' ♑	15° 32' ♈	☿ ☍ ♃
New York	20° 47' ♑	7° 06' ♉	♄
Buenos Aires	5° 40' ♒	1° 43' ♉	--
London	6° 53' ♈	1° 10' ♌	☽ ☍ ♂
Paris	9° 36' ♈	1° 06' ♌	☽ ☍ ♂ , ☿ ☍ ♃
Moscow	16° 32' ♉	29° 33' ♌	--
Baghdad	23° 18' ♉	27° 04' ♌	--
Teheran	0° 06' ♊	3° 27' ♍	♅
Delhi	24° 13' ♊	24° 27' ♍	♇ & ♀
Jakarta	21° 33' ♋	26° 18' ♎	♄ & ☊s
Peking	0° 42' ♌	26° 13' ♎	☽ ☍ ♂, & ☊s
Tokyo	23° 56' ♌	16° 16' ♏	--
Sydney	5° 55' ♍	24° 59' ♐	♇ & ♅

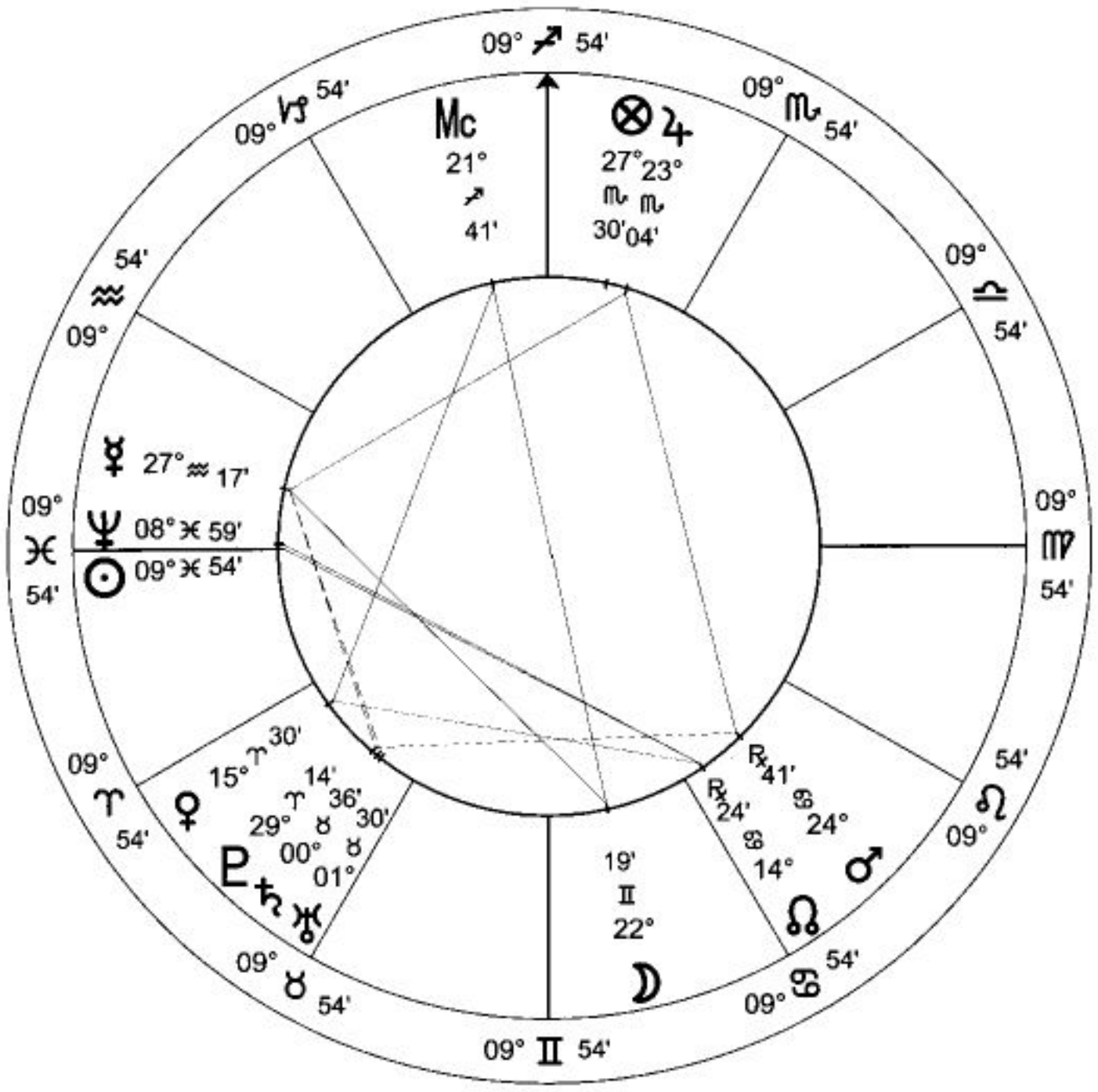
There's much varied reading in this issue of *Considerations*.

—Enjoy!

The Slave of Duty

BOB MAKRANSKY

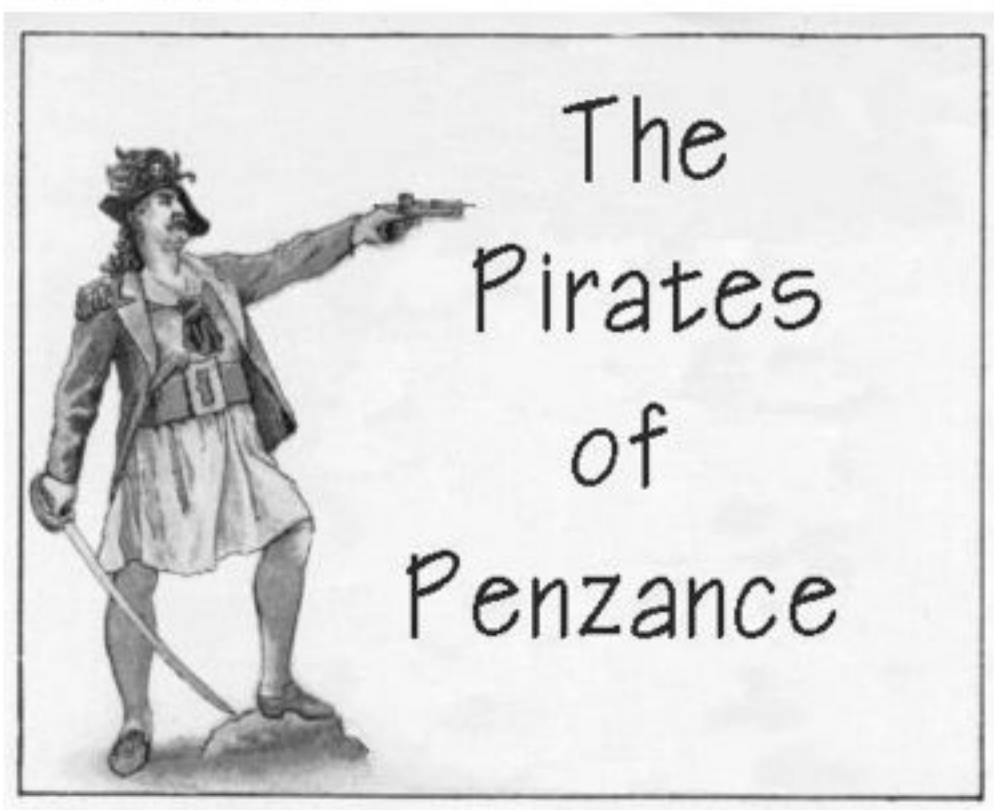
FREDERIC, the hero of Gilbert and Sullivan's *Pirates of Penzance*, was born twenty-one leap year days before 1940—that is, on 29th February 1852 (recollect that 1900 was not a leap year). In his youth he had been accidentally apprenticed to a pirate when his nursemaid Ruth misunderstood his father's injunction to apprentice him to a *pilot*. Although he hated piracy, Frederic's deep-felt sense of duty made him stick with it until he was finally freed from his apprenticeship on reaching his twenty-first year (28th February 1873). Leaving the pirate's lair on that day—the day the opera takes place—he stumbles upon a bevy of young maidens and immediately falls in love with the beautiful Mabel (he had never seen a woman before this except for his aged nursemaid Ruth who, being in love with him, had him convinced that she was the most beautiful woman in the world).



Frederic
6:50:45 AM LMT (07:13:05 UT), 29th February 1852
Penzance, England: 56N06, 5W35

In Frederic's solar chart we find the ☉ ☌ ♆ in ♓, part of a loose grand trine in water signs, which indicates a soft, vulnerable, idealistic person

who is nonetheless a bit woolly-minded and easily imposed upon or deceived. ♀ □ ☊ indicates that the deception, and his downfall, is due to women. ☿ □ ♄ also points to confused thinking and misplaced ideals—for when the pirates later realize (and present to Frederic) the ingenious paradox that, by the terms of his apprenticeship, he is bound to them until his twenty-first birthday (not his twenty-first year); and since he was born on leap year day he is actually only a little boy of five (not twenty-one); Frederic's staunch sense of duty forces him to leave his beloved Mabel and return to the detested calling of piracy. Note that ♂ retrograde in ♋ (its fall) makes for a wavering, indecisive and fickle temperament; even though ♂ ☌ ☊ shows one who is brave and daring, even as a little lad.



Duty is ruled by ♄, and in the solar chart we find—not surprisingly—♄ besieged by ♅ and ♇. This indicates a violent trauma early on which causes instability throughout the life (c.f. those natives born in 1965-1966), and we can well imagine the effect that being apprenticed to pirates would have upon one of a delicate and sensitive nature. It also shows a readiness to do violence to others, such as his willingness to destroy his former comrades after he'd left them; or to destroy his new patron, Mabel's father, after his return to the pirates—all in the name of duty. The ♅-♇ besiegement of ♄ forced Frederic to make an obsession and a fetish of duty in order to control his inner violence and maintain his mental balance. Indeed, transiting ♄ was but five days from an exact square to natal ♇ when the events of the opera took place (28th February 1873), which augurs violence, frustration, obsession, and anger. Also transiting ♆ was applying to square of natal ♂, which augurs deception and perfidy. Converse progressed ☿ opposed natal ♂ around this time as well, auguring misunderstandings and estrangements.

The close correspondences between Frederic's horoscope on the one hand, and his character and the events in his life on the other, constitute apodictic evidence for the indisputable veracity of astrology.

More on the Houses[1]

JOHN FRAWLEY

THE FOURTH HOUSE

As we continue our tour of the houses, our itinerary brings us to that seat of much contention, the fourth. No self-respecting astrologer is without a copious number of reasons for beating his fellows about the head, and this house provides more excuse than most, for it is where we find our parents.

The question over which astrologers are so prone to fall out is `Which parent?' Each possible variation has its partisans: some plump for Mum; some prefer Dad; some sit on the fence by ascribing it to `the dominant parent'. This last point of view helps us not at all—for how can we determine which is the dominant parent? The absent father, for example, can affect us more by his absence than he ever could by his presence; while if, as an extreme case, Dad died before we were born, yet we still carry his appearance and temperament, who is to say that he is not the dominant party?

The idea that the fourth might show Mum is rooted in the modern concept of the Alphabetical Zodiac, which equates signs, houses and sign rulers in a way unknown to astrology's long tradition. Because ♋ is the fourth sign, the argument runs, it must be the equivalent of the fourth house, and so its ruling planet, the ☽, must be the natural planet of the fourth. As the ☽ signifies the mother, so the fourth house must show our own mother.

This is a persuasive argument, so far as it goes; but it is contrary to sound astrological thinking. As we have seen, the tradition that has served astrologers so well for thousands of years takes the outermost of the planets, ♄, as natural ruler of the first house. ♃ is given to the second, ♂ to the third—and the ☉ to the fourth. The ☉, of course, has nothing to do with Mother: it is the natural ruler of men and of fathers. So the traditional model gives the fourth house to the father.

Beyond just father, however, this is the house of both our parents, as, at the bottom of the chart, it is the root from which we spring. If we have a general enquiry as to the state of our parents, we would look to the fourth. As soon as we wish to differentiate between them we would take the fourth for Dad and the seventh from the fourth—the tenth—as Dad's

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[1] Reprinted from *The Real Astrology Applied* by John Frawley (Apprentice Books, London, 2002), with the author's permission.

partner: Mum.

In the same way, the fourth is our ancestry in general, our personal heritage. In a broad manner, all our ancestors, recent or long-gone, are located here. But again, if we wish to distinguish between them we would find other houses to signify them as individuals. My father's father, for instance, is shown by the fourth house from the fourth: the seventh.

On a still wider level we find here not only our personal but also our national and cultural heritage: our homeland and all that we acquire from those that have gone before. If we wish to locate our home country in a chart, perhaps as part of an enquiry as to whether we shall prosper best in our native land or elsewhere, it is here that we shall find it. Foreign climes will then be shown by the ninth. This can be problematical in horaries when people have lived for a long time in another country: where is `home'? The best course is to ask which of the two countries the native himself regards as home.

As the base of the chart, the fourth house represents what is on or under the ground. It is here that we find cities, farms, gardens and orchards. If a horary question concerns the purchase of land, we look to the fourth to see the condition of this land. If, for instance, we wish to farm it, the ☉ in ♋ in this house would—no matter that it is so strong—be a powerful negative testimony: the burning ☉ in a barren sign would show that the land is parched and useless. A favorable ♄ or ☽, on the other hand, would bode well for the land's productivity.

It is this concept of the fourth as the base or the solid root of the chart that gives it its rulership over those of our possessions that do not fit into the second house: those that we cannot move around. So, apart from land, whatever property we own or rent is found here. In a horary for buying a house, the ruler of fourth will tell us as much as a surveyor's report about the building's condition. If it is strong, all well and good. If it is weak, we find out why it is weak: weak in a water sign, for instance, we would check the damp-course; weak in a fire sign, we would suspect that the heating doesn't work, or that the plastering is not sound.

What we seek to find in a horary on house purchase is a balance between the condition of the fourth house ruler, showing the property, and the condition of the ruler of the tenth, which signifies the price. We hope to find them equally strong or, better still, weighted in our favor. This would show that the price is fair, or that we are getting a bargain. It is perfectly possible that we might be prepared to pay more for the house than it is worth: we might like it so much that we feel it is money well spent; but we should at least be aware that we are paying over the odds.

In such a question the ruler of the seventh shows the seller. If this planet is weak, it may be an indication that he cannot be trusted—especially if it is in the twelfth house, where we are most unlikely to find any honesty. A strong connection between his significator and another

planet should alert us to the possibility of him cutting a more favorable deal behind our back. An aspect between his planet and our own is testimony that the deal will go through, though we should not expect to find an easy aspect. Oppositions, which usually carry strong negative connotations, seem to be the norm in these questions, reflecting the extreme and unnecessary difficulties which are typical of house purchase. Squares, which are themselves not easy, seem to be as good as it gets.

If the property is being bought to let out or to renovate and then sell on, we must also look to the fifth house. This is the second from the fourth: the property's money, or the profit which we can make from it. No matter how poor the condition of the fourth house, a strong fifth ruler may be an argument for going ahead.

The idea of the fourth house, the base of the chart, being associated with the ground also explains its connection with lost objects. It covers, as Abu Ma'shar tells us, `Every matter that is hedged around and covered over.' This is meant in a fairly literal sense, as lies are more properly the business of the twelfth; but it does contain the reason why it is here that we seek for mislaid goods: the essential image of a mislaid object is something that has been put down and covered over with something else. In practice, however, we find that the distinction between lost and mislaid objects is overstated. In searching for missing objects through the chart we can usually look to the second and the fourth, taking whichever of their rulers best describes the object in question as its significator.

Another thing that is `hedged about and covered over' is a mine: our ancestors were as keen on seeking their fortune in mines as we are in seeking ours by winning the lottery—and the fourth is where we find the native's potential for making this happy dream a reality. Mines are here because they are under the ground; the lottery is an eleventh house matter: pennies from heaven.

In some horary questions the final outcome is of singular importance, notably in court cases, where the final outcome is the verdict, and in medical issues, where the final outcome is the bottom line of whether or not the patient will recover. This is shown by the fourth house and its ruler.

In a court case both parties get the verdict. One is usually happy with it while the other is not. In the horary chart the ruler of the fourth is more like a prize: whichever of the parties' significator links up to it first wins. Its strength and the receptions between it and the significator will show us how happy the winner is with the result. Even if our man wins, the lord of the fourth might still afflict his second house: he wins, but is not awarded costs, perhaps, so he still comes out with his finances weakened.

While the nature of the ruler of the fourth and the aspects made to it will show us what the outcome of an illness is likely to be, in medical matters the fourth house itself takes on a most malefic tinge. In medical

contexts `the end of the matter' is taken in the most literal way: the grave. This is, of course, one testimony only and must be read with the rest of the chart: if the question is `When will I get over this cold?' we would not need to investigate the possibility of death.

Morinus links the fourth with the eighth and twelfth houses, with which it forms a grand trine, as a malefic triplicity involving imprisonment and one's secret enemies (twelfth house) and death (eighth). To fit his scheme he takes the fourth's connection with ancestry in the most negative of possible ways, seeing it as our inheritance of original sin, and finding nothing in family roots except the sorrow of seeing our parents die. In this he seems to have fallen foul of that most pernicious of astrological traps, the temptation to twist astrology to fit preconceived ideas.

In contrast, if we look back to the earlier writers on astrology, the fourth is seen as a most positive house. Apart from what should be the obvious fact that this is the house of our parents and without our parents we have no existence—and reasons do not get much more positive than that!—reference is made to the age-old concept of the Wheel of Fortune. This is the image of a huge wheel, to which we are all attached, turned by the hand of a blind woman, known as Chance, or Fortune. When related to the astrological chart, the top of this wheel is the tenth house and its nadir is the fourth.

In this, it mirrors the primary motion of the planets, their daily revolution around the Earth that is the visual product of the Earth's rotation. When a planet is in the tenth, it is at the top of the Wheel of Fortune. The tenth is the house of glory and success. The early writers, however, notably the Roman poet Manilius, see the tenth as unfortunate, for once you have got to the top there is nowhere else to go except down. The fourth, on the other hand, is happy for just the opposite reason: it is the lowest point in the chart - but once we have plumbed the depths we can be sure that things cannot get any worse, and there remains nowhere to go except up.

HE FIFTH HOUSE is the house of pleasure; yet this does not stop astrologers breaking each other's heads as they debate with their traditional vehemence the exact boundaries of what belongs here and what does not. Unfortunately, the terms of this heated debate usually owe much to the personal morality of the astrologer and little to any sound astrological thinking.

The seventh house of the chart is the house of the marriage partner. But what about the person with whom we are involved, but who is not our spouse? The late-Victorian and Edwardian writers whose works dominated astrology throughout most of the last century threw up their hands in horror at such naughtiness and packed its perpetrators off to the fifth house. The seventh was far too dignified a place for them! The more

straitlaced of their followers have tended to follow suit: seventh for formal relationships; fifth for the bit on the side. But this misses the essential point of discrimination between the two houses. As so often, we are required to think clearly about the distinction between an object and the function of that object.

To put this in a less mechanical way, we must never forget that even the cads and jezebels who tread the primrose path of dalliance are still people. As such, they are deserving of being given the seventh house. It is what we do with them that goes into the fifth: the eating out; the trips to the cinema; the sex. This is the dividing line: person seventh, activity fifth. This is true no matter how fleeting our acquaintance, and no matter whether or not we would admit to this relationship in front of our maiden aunt.

This lumping of all relationships into the seventh can cause confusion. As a practicing horary astrologer, it would be easy to believe that no one ever gets involved with anyone who isn't already married to somebody else! In questions posed upon this theme, then, there are commonly two `significant others', and they cannot both be shown by the ruler of the seventh. This is where the understanding of reception becomes so important, as it shows us exactly what the querent is thinking and feeling, and so enables us to identify whether it is lover or spouse who is shown by Lord 7, and then which planet shows the other of the two.

That said we can often look straight to ♄ for the significator of the cheated spouse. As the Great Malefic, the Big Bad Wolf of the cosmos, he is an appropriate significator for the person the querent perceives as having no aim in life other than that of spoiling his fun.

For fun is one of the main meanings of this house: `banquets, alehouses and taverns', as William Lilly puts it. As such, it is a partner to its opposite house, the eleventh, which is where we find the friends with whom we share many of these joys. Not least of the pleasures which we are granted is that of sex—something forgotten by those who would consign it to the malefic eighth house. But the immediate function of sex is procreation, and it is in the fifth that we find the consequences of that: our children.

Again, we need to be precise in our thinking here. The fifth shows children and it shows pregnancy. It does not show pregnant women: these are shown by the same house that they usually occupy: my pregnant sister is still the third; my pregnant wife still the seventh. The astrology reflects our common-sense perception that they are still the same person, they just happen to be pregnant. Nor does the fifth show childbed. As the old term `confinement' suggests, this is a twelfth house matter.

The fifth shows our children in general; we have various means of deciding which of our children is which. For an enquiry such as `Will I

have children?' we can confine ourselves to the fifth. If, however, I wish to know which of my children has eaten all the cakes, or the answer to any question that requires us to distinguish one from another, we must find other significators.

We can take the fifth house and its ruler to show the oldest child, and the third house from the fifth (that is, the seventh) to show the next oldest, and so on, turning the chart three houses at a time. What we are effectively doing is taking the oldest as `my child' and the next as `my child's brother or sister'. Note that we take the third from the fifth, not the fifth from the fifth: this would show my child's child: my grandchild.

We can also look at the triplicity rulers of the sign on the fifth cusp to provide alternatives, as with brothers and sisters in the third house. This method uses the triplicity rulers given to us by Dorotheus of Sidon, which are:

Fire:	☉, ♃, ♄
Earth:	♀, ☽, ♄
Air:	♄, ☿, ♃
Water:	♀, ♂, ☽

The first two rulers in each element reverse their order if it is a nighttime chart.

The first ruler would show the oldest child (or the elder children out of many); the second ruler shows the middle one or ones; the third ruler shows the youngest. By weighing up their strengths, aspects and receptions we can then decide, for instance, which will have the greatest success, which would do best inheriting our business—or where the cakes have gone!

As a final option, we can look to whichever planets might be stationed in the fifth house. This is the least sound method; but we are sometimes confronted by questions where we need to find different significators for lots of children, and in such cases we cannot be too fussy about the methods we use.

In the past, one of the staple enquiries that kept the astrologer in corn was `Am I pregnant?' Nowadays it is cheaper to pop to the chemist for an answer to that, but the astrological method is as valid as ever. The most convincing testimony is an aspect between either Lord 1 or the ☽ and the ruler of the fifth house. Ideally, the planets would be in fertile signs (any of the water signs), or, at least, not in the barren signs (♊, ♍ and ♌). Finding any of these planets strongly dignified and in an angular house is another strong argument for pregnancy.

This is one of the very few questions to which we can find a favorable answer simply by the placement of a planet, without needing to find an aspect. So the ruler of the fifth placed just inside the first house—which gives us a perfect picture of the baby inside the mother's body—would give us a Yes. The Ascendant ruler inside the fifth house can show the

same, but we do need to be more cautious here: it can show what the querent is thinking about or hoping for rather than what is actually the case.

These questions are usually quite simple: as the saying goes, you can't be a little bit pregnant, so the testimonies are usually unequivocal. The related question, `Will I have children?' is more complex. Experience shows that this is tends to be asked only when hopes are already running low, most often when the querent is considering undertaking fertility treatment of some sort. As the chart reflects the life, borderline cases provide borderline charts.

A clear No is generally easy to spot: the main significators in barren signs or severely afflicted, especially by either ♄ or combustion. A clear Yes in these circumstances is rare. The best we can find is typically a statement that there is potential for fertility. That is, the testimonies are finely balanced, so treatment may tip the balance in the querent's favor. In questions of this type, it is important to include the seventh and eleventh houses in the judgment, the eleventh being the fifth from the seventh: it does take two, after all.

One of the easiest of all horary questions to judge is `What sex is my baby?' Here we consider the gender of the various planets and signs. ♈ and every alternate sign are male; ♉ and every alternate are female. ♀, the ☽ and ☿ when occidental are female; the others male. We look to the sign on the Ascendant and the fifth cusp; the planets ruling those houses; the signs those planets are in. If in doubt, extend the search to the ☽, looking at its sign and the planet to which it next applies. There will be a weight of testimony in favor of either male or female.

It might seem that the concern of the fifth with `pleasure, delight and merriment' would not play much of a part in the serious world of heartfelt questions with which the horary astrologer is presented. Yet such questions do get asked. Suppose, for instance, that you are planning a big party to be held in your garden. If you want to know what the weather will be like on the day in question, it is to the fifth house and its ruler that we would look. Or, if faced with the prospect of spending an arm and a leg on an evening at the theatre, it might be worth checking the fifth to find out if you will enjoy the play.

Other Meanings of the Fifth

Just as the most common role of the eighth house in horary charts is not in its radical meaning as the house of death, but through its subsidiary significance as the second house from the seventh—other people's money—so the fifth is also important as the second house from the fourth. In days past, the astrologer would often be asked about the money that the querent might expect to receive from his father: how much is there, when will I get it, and will I have to battle with my brothers to lay my hands on it? Fortunately, such queries are rarer today.

Apart from the house of the father, the fourth is also the house of property, and the same significance as second from the fourth is relevant here. The fifth is whatever profit can be made from a piece of property. This is especially important if the property is being bought solely as a money-making venture: the state of the fifth and its ruler will then give us the `bottom line' of the chart. But even if the place is being bought to live in, it is worth casting an eye over the fifth to gauge what its resale value might be.

The fifth is the house of messengers and ambassadors. This does not normally include the postman, whose job is to hand over a piece of paper about the contents of which he knows nothing: the meaning here carries a greater sense of involvement on the part of the emissary. The ambassador has a certain scope within which he can negotiate; the postman does not. This meaning takes us back to the spiritual framework of the chart, for the fifth is the house of the Holy Spirit, in whichever way this is expressed in the various revealed faiths. This is why Abu Ma'shar says the fifth is the house of guidance. Guidance, that is, from above.

Finally, the fifth bears an extreme importance in medical astrology. The great authority on this branch of the celestial art, Richard Saunders, who was a contemporary of Lilly, tells us that we must always refer to the fifth house in any medical query. This is because the fifth reveals the condition of the liver, and it is the liver that in the traditional medical model is the root of so many of our ailments.

As might be expected from the house of pleasure and delight, the associated planet here is ♀. ♀ has her joy in this house, and not only that, but by the natural order of the planets from ♄ in the first and ♃ in the second that gives the meanings of the houses, it is again ♀ who is associated with the fifth. So she is doubly involved here.

On an elevated level, we are reminded that ♀ is the planet that signifies the action of the Holy Spirit, as can be seen in the traditional iconography where the dove—the bird of ♀—descends as Jesus is baptized. On a more mundane level we are reminded that this is not the only house with which ♀ is concerned. Following the same Chaldean order of the planets round the chart, we find that just as ♀ is given the fifth, so she is given the twelfth. She may be all pleasantness, smiles and seduction in the fifth—but this same sweetness can lead us to our self-undoing if we are not on our guard.

The Sixth House

On our anti-clockwise tour of the chart, the sixth is the first of the malefic houses that we reach. Strictly speaking, this is something of a misnomer, as the house itself cannot do anything to harm us—unlike a malefic planet. But this is certainly not a nice place to be, and while the house may not be able to harm us, its ruler most certainly can.

The sixth is the house of illness. But illness is only part of the gamut of sorrows that it can provide. This is the house of the slings and arrows of outrageous fortune: of all the things that the harsh, cruel world and that odd bunch of people who inhabit it conspire to inflict upon us—always, of course, through no fault of our own. As such, it balances its opposite house, the twelfth, which shows all the dreadful things that we do to mess up our own lives.

It is the house of illness. Not, as it is often loosely called, the house of health. The person's health is shown by the first house, the house of their vital spirits. An illness can be seen as a battle for supremacy between the forces of the first house—the good guys—and the forces of the sixth—the baddies.

In the natal chart we read from the sixth the major ailments to which the native will be prone. We should not, of course, expect to see every minor ill shown here. Rather than a set of detailed medical notes, it is more like a fault-line running through the person. Everybody has such a fault-line, but in each of us it is different, causing our innate temperamental imbalances to manifest in different ways when they get out of kilter. These different ways are our particular illnesses.

The nature of the temperamental balance—whether there is an excess of fire, perhaps, or a shortage of water—will give a broad-brush guide to the way the system will react to periods of stress. The sixth house will help us to be more specific as to the presenting symptoms we are likely to find as a result of this imbalance. While it must be noted that traditional medicine does not share the modern obsession with sticking detailed labels on things ('You've got So-and-so's Syndrome'), it is nonetheless capable of specific diagnosis of great accuracy.

In the nativity, we would consider the sign on the sixth cusp, its ruler, and any planets that are stationed in the sixth, especially those close to the cusp. In a horary chart, we approach the illness differently. There, the sixth house tends to show where the illness is being felt, rather than either the true seat of the problem or its cause. For these, we must usually take the planet that is immediately afflicting our main significator. If, as is most often the case, the significator is in an uncongenial sign (a cold/moist planet in a hot/dry sign, for instance) the prime suspect is the ruler of that sign.

It is not only ourselves or other people who get sick. Suppose we find the ruler of the second house in the sixth. How is our money? Sick. Simi-

larly, in a question about house-purchase, finding the ruler of the fourth, which signifies the property, in the sixth is a serious warning to beware of structural defects.

While the sixth is our house of illness, it also has significance as the twelfth house from the seventh: the other person's house of secrets. So in any question involving seventh-house matters, be it a question of partnership, or a business matter, or a contest, we would need to be especially wary if this were where we found the other person's significator. This would be a strong indication that they are not being straight with us!

The House of Work?

The other well-known meaning of the sixth is as the house of work; but this is quite wrong. We have dealt with this unfortunate product of Theosophist thinking in too much detail in *The Real Astrology* to need to rehearse the reasoning here. Suffice to say that the association of the sixth with work has no basis in any authority of standing. Nor is the sixth, as it is so often now called, `the house of service', by which is meant the place that shows all the altruistic acts I do for others. It is not: it is the house of servants. I may not have an under-footman and a parlor-maid, but the man who comes to repair my TV or to plumb in my sink belongs here, as well as anyone whom I employ in my business. The idea that this house shows the services we do for others carries the odd connotation that doing something for someone else must be unpleasant.

So far as my plumber, or my employee, or the nanny who might look after my children is concerned, their job is a tenth-house matter. It is their career, their profession; so when examining their chart we would look to the tenth. If I wish to locate them in my chart, however—perhaps to find out why I always have problems with tradesmen, or if I am asking a horary `Should I employ this cleaner?'—I would look to the sixth. There is no distinction between different qualities of job; it is a question of who is doing the work and who is paying the bill. After all, we all serve someone when we go to work, or there should be no reason for us to be paid.

☿, the planet associated with the sixth house, covers both of these main meanings. He is the natural ruler of servants. This is because he rules the reasoning mind, and the role of reason is to be a servant to the heart. This is something widely forgotten in the mercurial age that we inhabit, where the consequences of making reason our master are all too apparent.

☿ is also, in one of his guises, Asclepius, the god of medicine. His is the caduceus, the serpent-twined staff that is even today the symbol of medicine. Another name for ☿ in this role is Ophiuchus. It is not inappropriate that the scientists (☿), with their over-valuation of reason, should be so determined to drag this so-called thirteenth sign into the zodiac.

Other Meanings

The sixth is usually seen as a malefic house, so we would rather our planets were not located here, nor were in contact with the ruler of this house. Such placements or contacts usually show problems in whatever might be the relevant area of the life. The sixth does, however, have its happier side.

It is the home of small animals—'animals smaller than a goat' in the traditional term—so this is where we find our pets. `Smaller than a goat' is a generic term, so a Great Dane is found in this house, as dogs are smaller than goats, while even the tiniest of Shetland ponies would belong in the twelfth, which is the house of large animals and beasts of burden ('animals that are a mount to man' in the words of the Jewish astrologer, Abraham ben Ezra). In a horary chart for `Where is my cat?' we would take the ruler of the sixth to signify the missing animal. With good fortune, we would find it applying to aspect the Ascendant ruler: she is on her way home!

As the third house from the fourth, the sixth shows my uncles and aunts (my father's brothers and sisters). If I were specifying uncles on my mother's side I might look to the twelfth, but generally we would go straight to the sixth.

There is another meaning of this house that causes confusion: that of tenants. In contrast to the idea of work, this does have authority in the texts; but we must be aware of a change in the meaning of the word. Nowadays a tenant exists on much the same level as his landlord: they are two equals who have reached a mutually acceptable arrangement on renting a property. In the past, things were different. If my tenant had the vote, for instance, I would expect him to obey my instructions on how he should cast it. There was an idea of deference with tenancy that is no longer pertinent today. This is why tenancy is given as a sixth house matter in the traditional texts—and why it no longer belongs there. This is not, it must be stressed, because astrology has changed; it is because the world that astrology mirrors has changed. Today, if I cast a horary on a question such as `Should I let my house to this person?' I would take the prospective tenant as seventh house, in the same way that I would find a prospective buyer there if I were selling the house.

Even if we are faced with a decision like `Should I sell my house, or should I rent it out?' which might seem to necessitate giving the seventh house to a buyer and the sixth to a tenant, we should avoid this—unless we really expect our tenant to labor on our land for a couple of days each week. In such an instance we would have to find a different approach, as both the buyer and the tenant would be shown by the seventh. The key is usually in the nature of the signs: fixed signs, implying permanence, would show a sale; cardinal or, especially, mutable would be more likely to show letting.

In medical astrology, apart from its general significance as the house

of illness, the sixth has a specific connection with the intestines. If the significator of illness is placed in this house, that is exactly where we should expect the problem to manifest.

In mundane astrology it shows farmers and country-dwellers.

The planet that joys here is ♂. As always with the joys, there is a profound truth communicated by this fact. On an immediate level, the connection is straightforward enough: ♂ is a malefic, and—with the exception of animals smaller than goats—we tend not to like the manifestations of the sixth. They hurt—just like ♂! But this ♂ is a two-edged sword: it may be either turned against us, or wielded by us. The trick is to learn to pick it up and bear it in our own defense.

The malevolent interventions of the outside world in our life are justly symbolized by ♂. This is the sword turned against us. We are invited to take up a metaphorical sword and bear it against these problems: to take arms against a sea of troubles and by opposing end them. There are both external and internal sides to this.

On an external level, it is our duty to discriminate between what is right and what is wrong. ♂ acts first like a razor, enabling us to divide the one from the other, then like a sword enabling us to put right what is amiss. The most obvious exercise of this is in medicine, where the application of ♂—the natural ruler of surgery—enables us by swift action to right the wrongs of the body. We can do the same in other areas of the life.

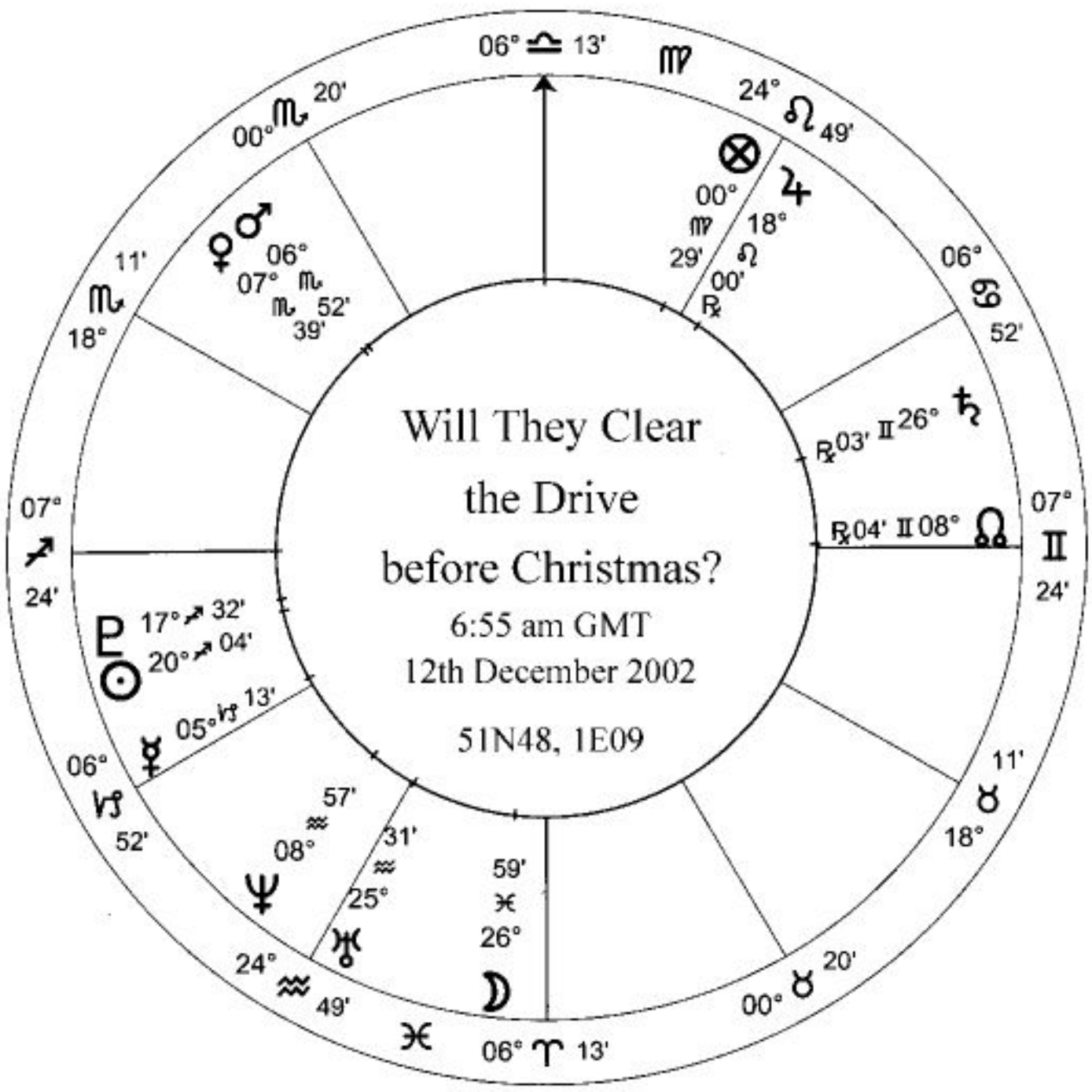
Looking more deeply, the sixth is, as it were, the house of alchemy. This too is ruled by ♂, as it is an art accomplished by fire, whether it is the external alchemy of bubbling retorts or the internal alchemy of the quest for spiritual perfection. This is, the traditional texts inform us, why we are given illness: to burn off the accumulated dross of our nature that we may arise into a better level of being. For this reason, the furnaces of the alchemists are typically shown as being built in humanoid form, making the point that what goes on outwardly in the furnace goes on also inwardly, and rather more importantly, in the heart, in a constant process of purification.

So next time you have a cold, rather than reaching for the various anodynes that modern medicine offers as a way of suppressing the symptoms, try embracing these various unpleasantnesses, seeing them as what traditional medicine suggests that they are: a way of ridding the system of a pernicious imbalance. Once that has been sweated out, we can then delight in the little rebirth that is our recovery, seeing it as a fresh start and an opportunity to do better in the new chapter that is beginning.

Will they clear the drive before Christmas?

RUTH BAKER DTAstrol. QHP. CMA

FOR WEEKS I had been phoning a firm of builders who had carried out a great deal of work on our property. Although the work had been carried out very satisfactorily, our front drive had been left looking like a builder's yard, filled with piles of rubble, bricks and grit. Even the lawn was decorated with tarpaulins and little heaps of sand. As we were expecting guests for Christmas I drew the chart to find out if there was any chance of clearance before they arrived.



♄ hour, ☿ day

☽ from □ ♄ to △ ☿

The planetary hour ruler, ♄ does not accord with the Ascendant, but it is angular and placed in a relevant house, the 7th.

I am signified by the Ascendant ruler, ♃, and by the ☽. The firm with which we are in dispute is signified by the 7th house and its ruler, ☿. ♃ has some strength, being in its own triplicity and face, but the ☽ is disastrously weak and peregrine. The ☽ separating from a square with retro-

grade ♄, ruler of the 3rd of communication and positioned in the 7th reflects my irate and unproductive telephone calls to the firm.

♃ is retrograde in the 2nd house of the firm's money, the radical 8th. The firm's significator, ☿ is in my 2nd house. They had been handsomely paid for the work they have done—which should have included clearing the drive on completion!

Our property is signified by the 4th house ruler, ♂. ♂ is in its own sign, triplicity and face and is by far the strongest planet in the chart showing that apart from the drive the property is certainly in remarkably good shape due to the excellent renovations carried out. The ☽ is within orb of a square aspect to ☿, but is too weak to achieve very much. However, ☿ (the firm) applies to a sextile aspect with ♂, significator not only of the property but also of the firm's employees (6th house from 7th).

Because the ☽ had to change signs to perfect her square aspect with ☿ I thought I would need to make another difficult telephone call before anything would be done. I took the timing of the drive clearance from the number of degrees between ☿ (the firm) and ♂ (the property), about one and a half degrees. Both planets in succedent houses gave a timing of one and a half weeks[1]. I phoned the firm again the next day, and they said they would come as soon as the men were available (that's what they had always been saying!). The call had some result this time though because the drive and the lawn were completely cleared on the 21st December, nine days after the question was asked and just in time for our Christmas visitors.

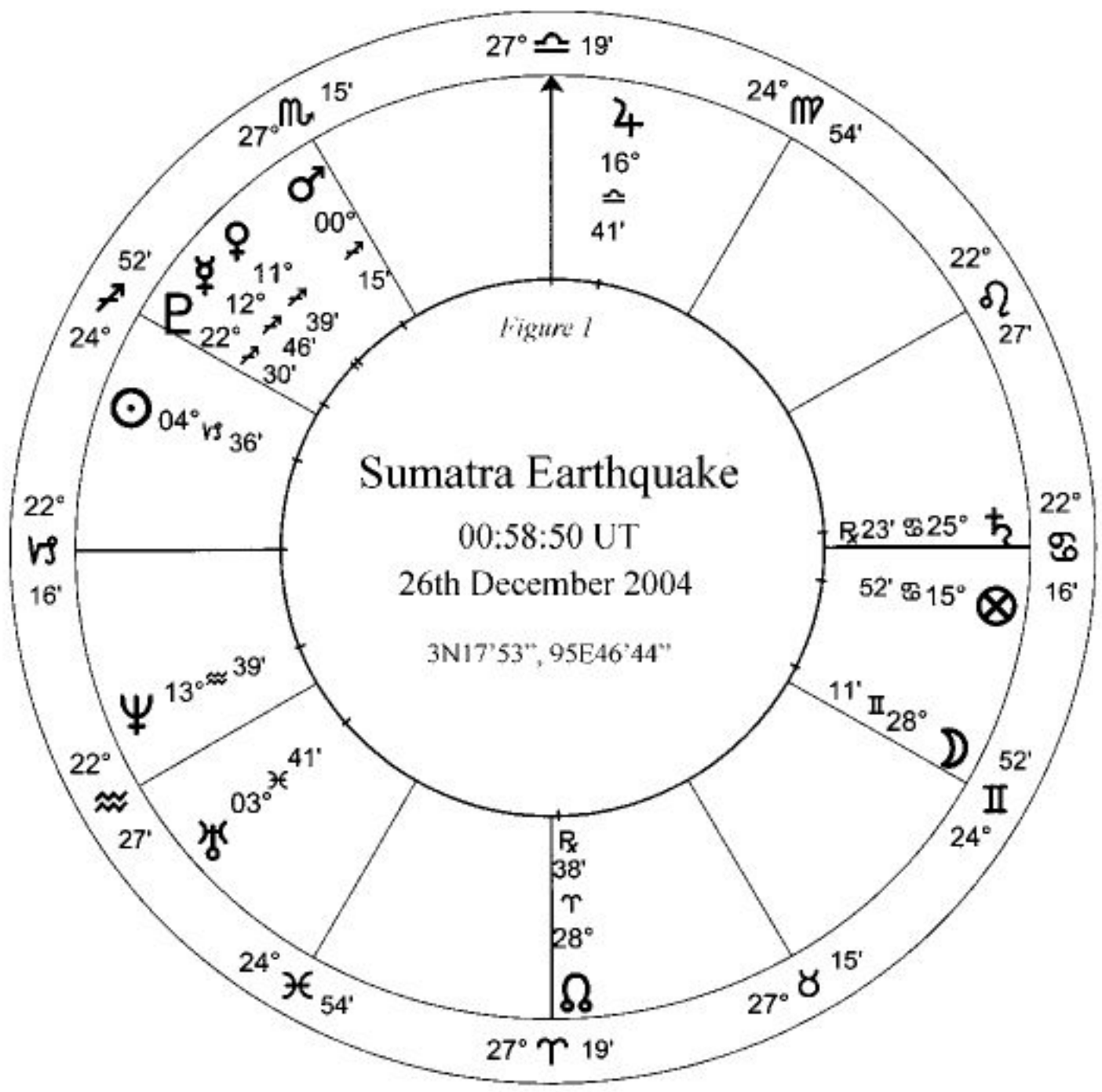
	Sign	*Exalt*	*Trip*	*Term*	*Face*	
☉	♃	-	♃	♄	♄	Peregrine
☽	♃	♀	♂	♄	♂	Peregrine
☿	♄	♂	☽	♀	♃	Peregrine
♀	♂	-	♂	♃	♂	Detriment
♂	♂	-	♂	♃	♂	
♃	☉	-	♃	♀	♃	
♄	☿	-	☿	♂	☉	Peregrine
⊗	☿	☿	☽	☿	☉	

[1] *Christian Astrology*, p. 171.

Tsunami

KEN GILLMAN

MORE THAN 150,000 people were swept to their deaths in southern Asia when a giant wall of water caused by the most powerful earthquake in forty years (9.0 on the Richter Scale) devastated the region on 26th December 2004. A series of tsunami up to thirty feet high raced across the Indian Ocean and crashed into the coasts of Sri Lanka, southern India, Indonesia, Thailand and Malaysia, carrying away people, houses, hotels, fishing boats and cars.



♄ opposes the Ascendant at the quake's epicenter, and the ☊ is ☍ the Midheaven; the ♄/☊ midpoint at 12°00' ♐ is opposed by ♀ ☌ ☿. In turn, ♀ and ☿ are ✶ ♆, and ♆ is 75° from the ☊ and 135° from the ☽. The ☉ is separating from ✶ ⚷, and the ☽ is separating from ☍ ♇.

The 75° aspect between ♆ and the ☊ is exact, and ♆ (in the Draconic Zodiac it is at 15° ♑, ☍ ⊗) and the ☊ will receive the ☽'s next aspect. ♆ is important in this chart. It will be the first body to reach the Ascendant after the earthquake and what follows will be very much of its nature. This is confirmed by what it does to the natal chart of India.

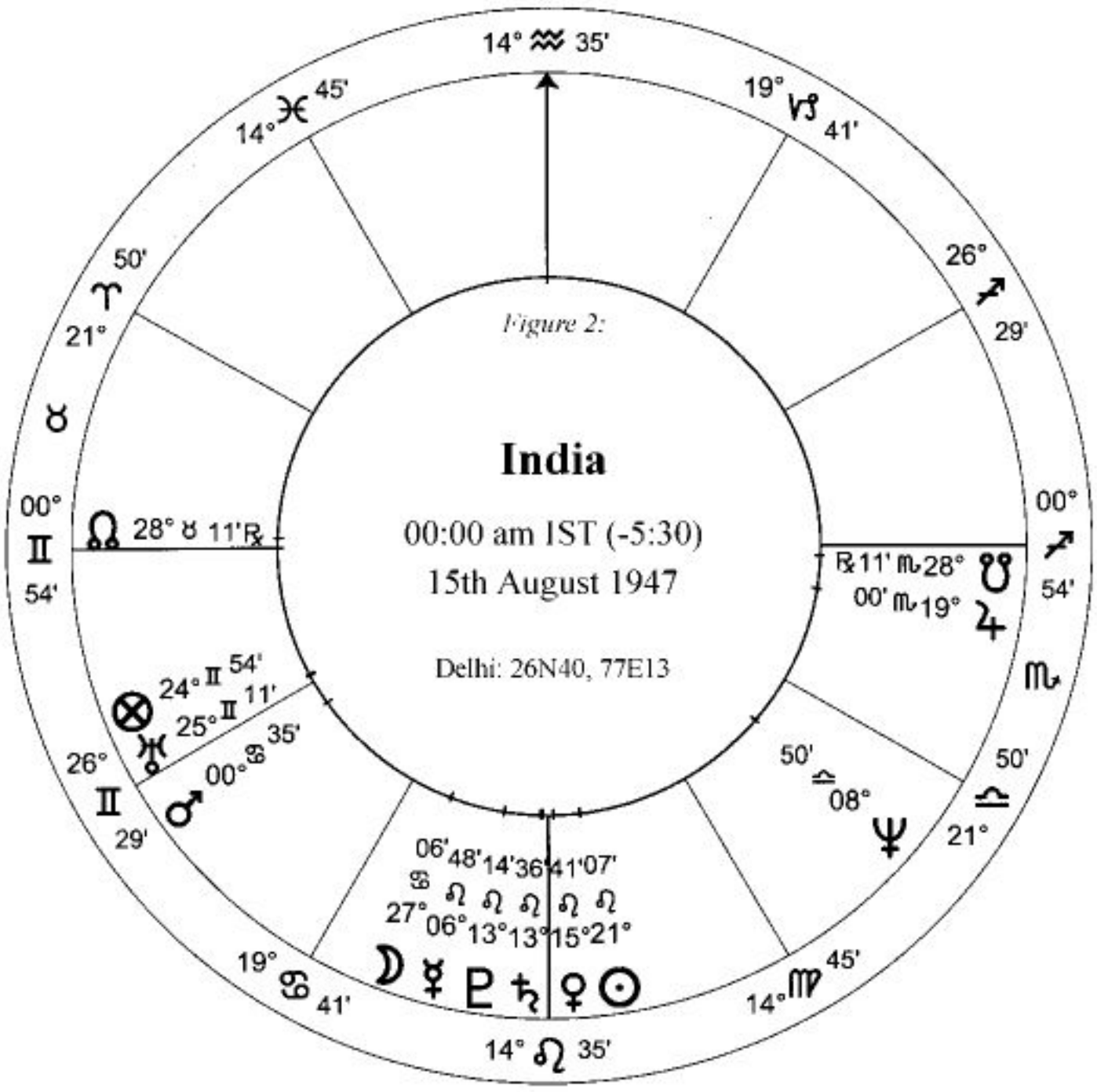


Figure 2:
India
00:00 am IST (-5:30)
15th August 1947
Delhi: 26N40, 77E13

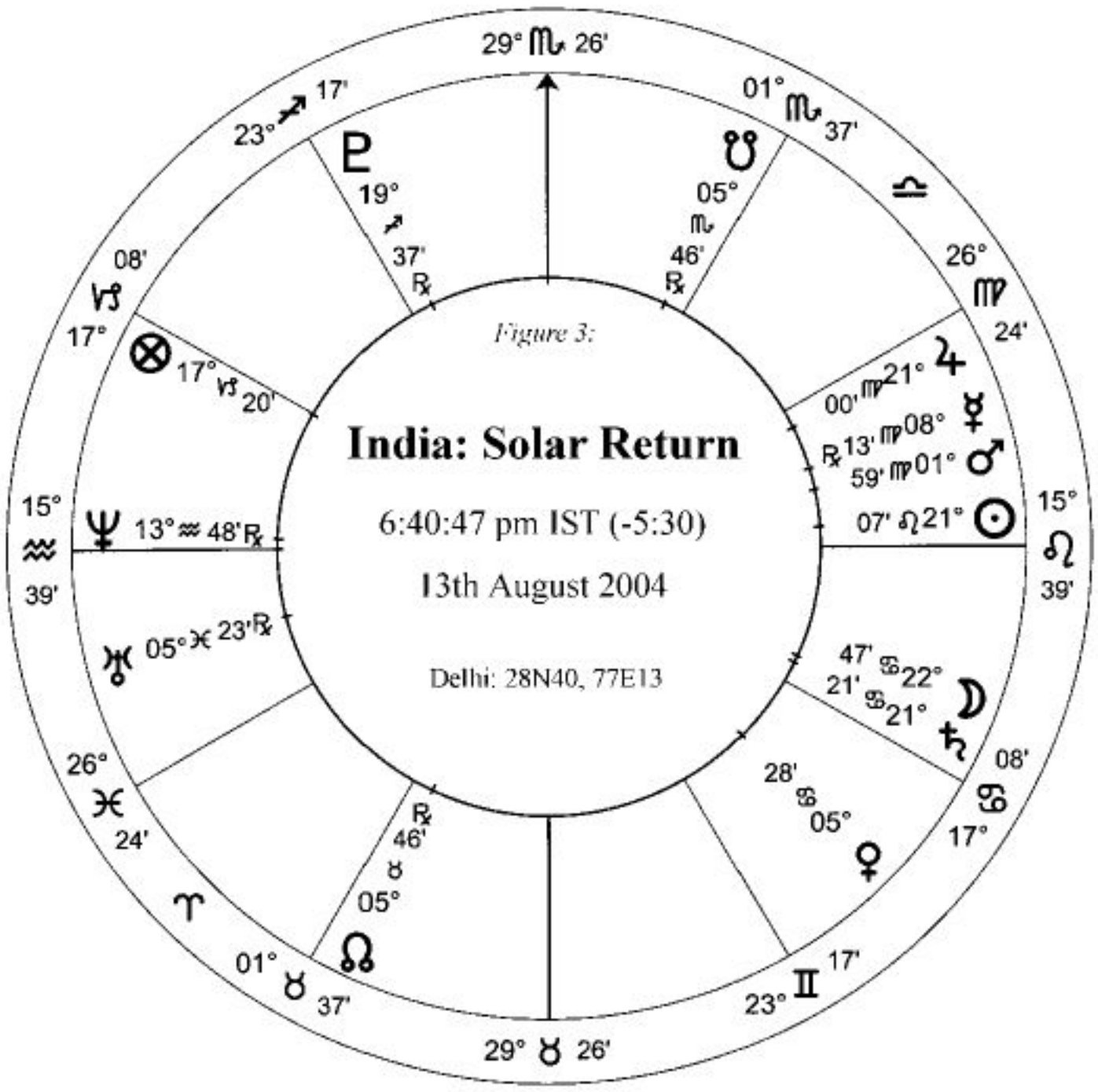


Figure 3:
India: Solar Return
6:40:47 pm IST (-5:30)
13th August 2004
Delhi: 28N40, 77E13

The undersea earthquake generated a massive tidal wave, a tsunami, which struck both the east and west coasts of India, killing at least 40,000[1] people.

At its independence in 1947 (see Figure 2), India[2] had ♄ ☌ ♇ in the 14th degree of ☊, which placement was being tightly opposed by transiting ♆ in December 2004. On the day of the quake transit ♂ had arrived in the 1st degree of ♐, the very degree that was descending when India became independent. If this wasn't enough, transit ♄ was close to India's natal ☽, while transit ☽ was moving between India's natal ☊ and ♂ from where at 28°11' ♊ she was exactly aspecting India's natal ☊ at 28°11' ♉.

♄ ☌ ♇ at India's IC originally signified the Hindu-Moslem rioting that broke out throughout the sub-continent within hours of the announcement of its independence from the British. Now, opposed by ♆, the planetary indicator of the tsunami that devastated the low lying coastal regions of the country, bringing with it so much death and disaster, ♄ ☌ ♇, the prime astrological indicator of death and mourning, has been reawakened and is yet again demanding that the inhabitants of this country recognize their personal powerlessness in the face of the tyrannical forces of fate.

♂ transiting over India's Ascendant signifies the raw violence and destruction that accompanied ♆'s transit. It also says that feverish epidemics are likely to further attack the people's well-being.

India's 2004 Solar Return (Figure 3) has ♆ retrograding on the Ascendant, a clear warning that the people will have their lives upset by some sensational drama. Besides opposing the natal ♄ ☌ ♇, ♆ is transiting India's MC, an indication that India's leaders will be completely at sea (as were so many of the country's inhabitants), unable to provide any practical direction that might offset the coming disaster. ☽ ☌ ♄ in the return's 6th house, with ♄ the ruler of this return, indicates much sickness, deep sorrow and hardship. ♂ from the return's 7th house is squaring both India's Ascendant and the return's Midheaven, a clear statement that the country will be under attack—one that occurred when ♂ came to the return's MC and India's Descendant..

By progression (interpolating between successive solar returns) the solar return's MC has come to 14°29'♉ on 26th December 2004, which squares India's natal MC and the return's ♆/As midpoint.

Figure 6 shows India's ☽ return for December 2004. It is a particularly vicious one. ☽ ☌ ♄, opposing the Ascendant, forms a paran with ♂, which sits on the MC and squares both the return ♆ and India's ♄ ☌ ♇. Whatever the solar return promised/threatened will manifest this month.

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[1] Quoted death figures are estimates given in the media two weeks after the tsunami struck.

[2] Data for each country has been taken from Nicholas Campion's invaluable *The Book of World Horoscopes*, 1995 edition.

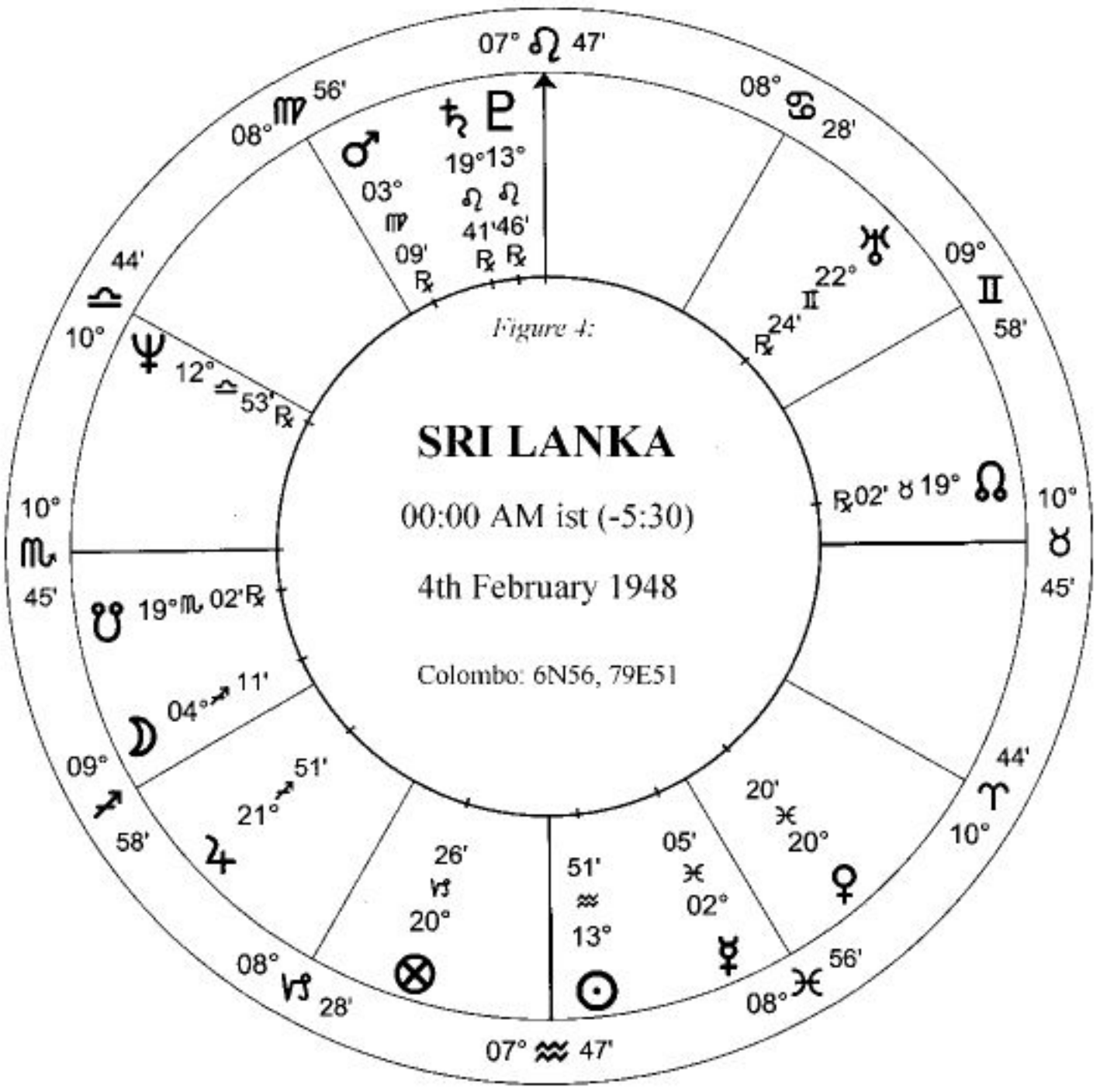


Figure 4:

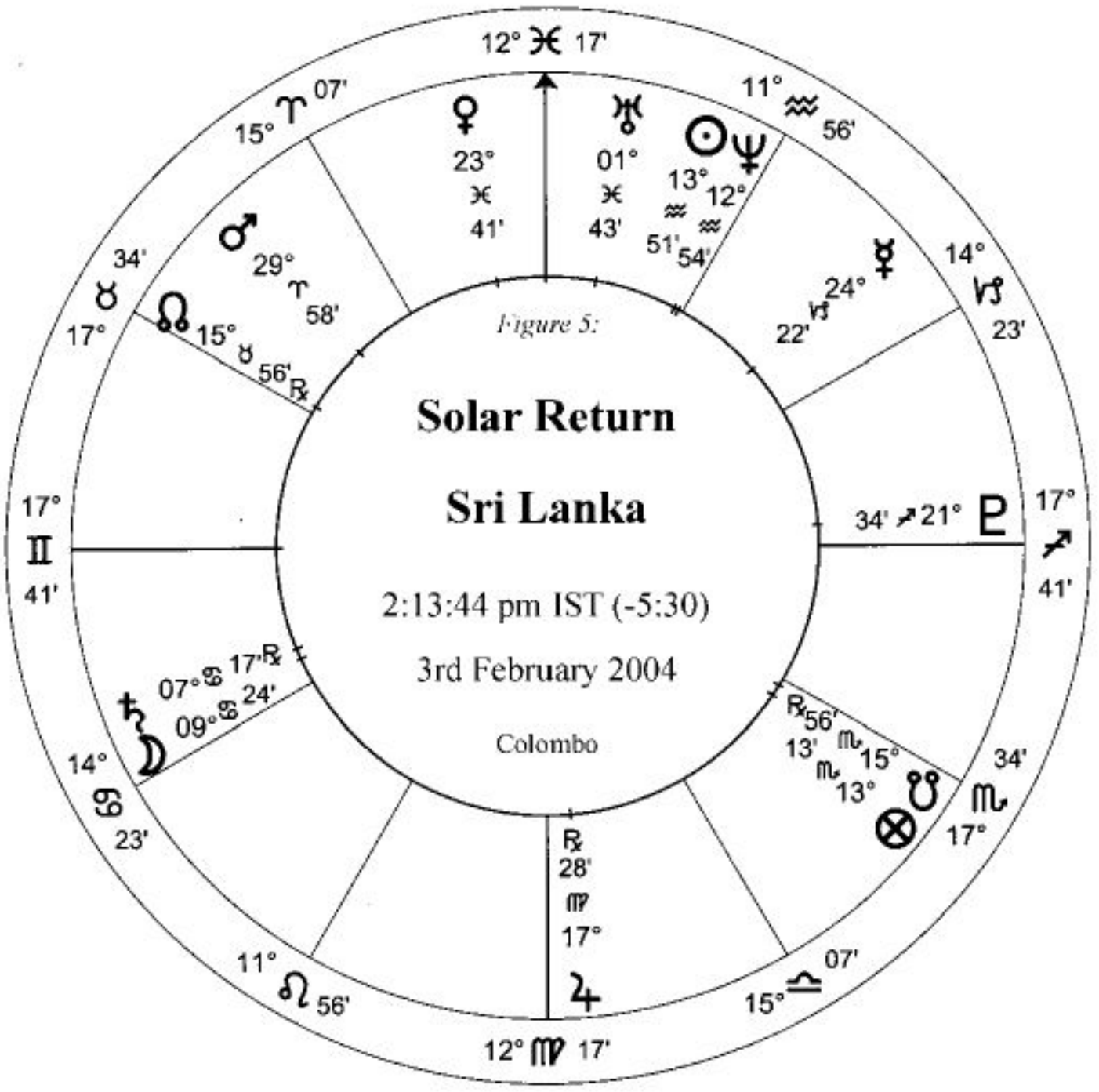


Figure 5:

In order to reach India, the tsunami had to pass the island of Sri Lanka, which it devastated, causing at least 16,000 deaths. The natal chart for Sri Lanka is shown at Figure 4; the 2004 Solar Return is Figure 5; and the Lunar Return for 11th December 2004 is at Figure 7.

At its independence in 1948 Ceylon, as Sri Lanka was then known, see Figure 4, had a tight ☉ ☍ ♇ in the 14th degrees of ♌ and ♒, aspected by ♆ from the 12th house. ♇ was ☌ ♄, which closely squares the ☊s and aspects the mutable T-square formed by ♀, ♃ and ☊ . There is also a second mutable T-square, involving the ☽, ☿ and ♂. The ☊s and each one of the ten basic planets are thus involved in tight, within 1°, aspects. This chart clearly explains just why the island has been the scene of so much internal strife since it became independent from Britain.

The February 2004 solar return, at Figure 5, has ♇ opposing the return's Ascendant from the position of the Independence ♃, from where it is squared by the return's ♀ ☍ ♃. This mutable T-square involves very much the same degrees and two, ♀ and ♃, of the three planets that were present in the original T-square at the island's independence—♇ now replaces ☊, which tells us that something more unpleasantly basic than the exciting independence ☊ brought in 1948 is now heading irresistibly through the currents of time on its way to affect the island.

Transit ♆ is conjunct natal ☉, and so will bring out whatever cruel fate the natal ☉ ☍ ♇ implies. Whatever has been gained to this point is about to be taken away. It will be ♆, the god of the sea, who has been given the responsibility for removing whatever the islanders have achieved. ☉ ☍ ♇ in a natal chart implies just this: destructive forces will persist in removing whatever has been built or collected until what is truly permanent is finally recognized. This solar return says that in 2004 it is ♆, as tsunami, whose turn it is to violently relieve the island's inhabitants of so much they hold dear.

Note the position of ⊗ in this solar return. In the 14th degree of ♏ (☌ ♉) it is closely squared by the return's ♆ and the independence ☉ ☍ ♇.

As in India's solar return, there is a close ☽ ☌ ♄ in Sri Lanka's solar return—events in the year will bring mourning to the island's people.

The ☽ was transiting its natal position in the Sri Lankan Independence chart on 11th December 2004, see Figure 7. The ☉ at 19°16' ♐ is at the midpoint between ♇ and the Descendant in the solar return, and is aspecting the positions of ♄ and the ☊s in the 1948 independence chart. We have already discussed the ☉-♇ influence on Sri Lanka so more need not be said. 4° 01' ♐ rises with the ☽ (4°11' ♐). ☊ at 3°14' ♓ opposes the return's 2°44' ♍ Midheaven and is stimulating the Independence T-square of the ☽, ♂ (3°09' ♍) and ☿ (2°05' ♓). Something utterly unexpected will occur to Sri Lanka during the coming month.

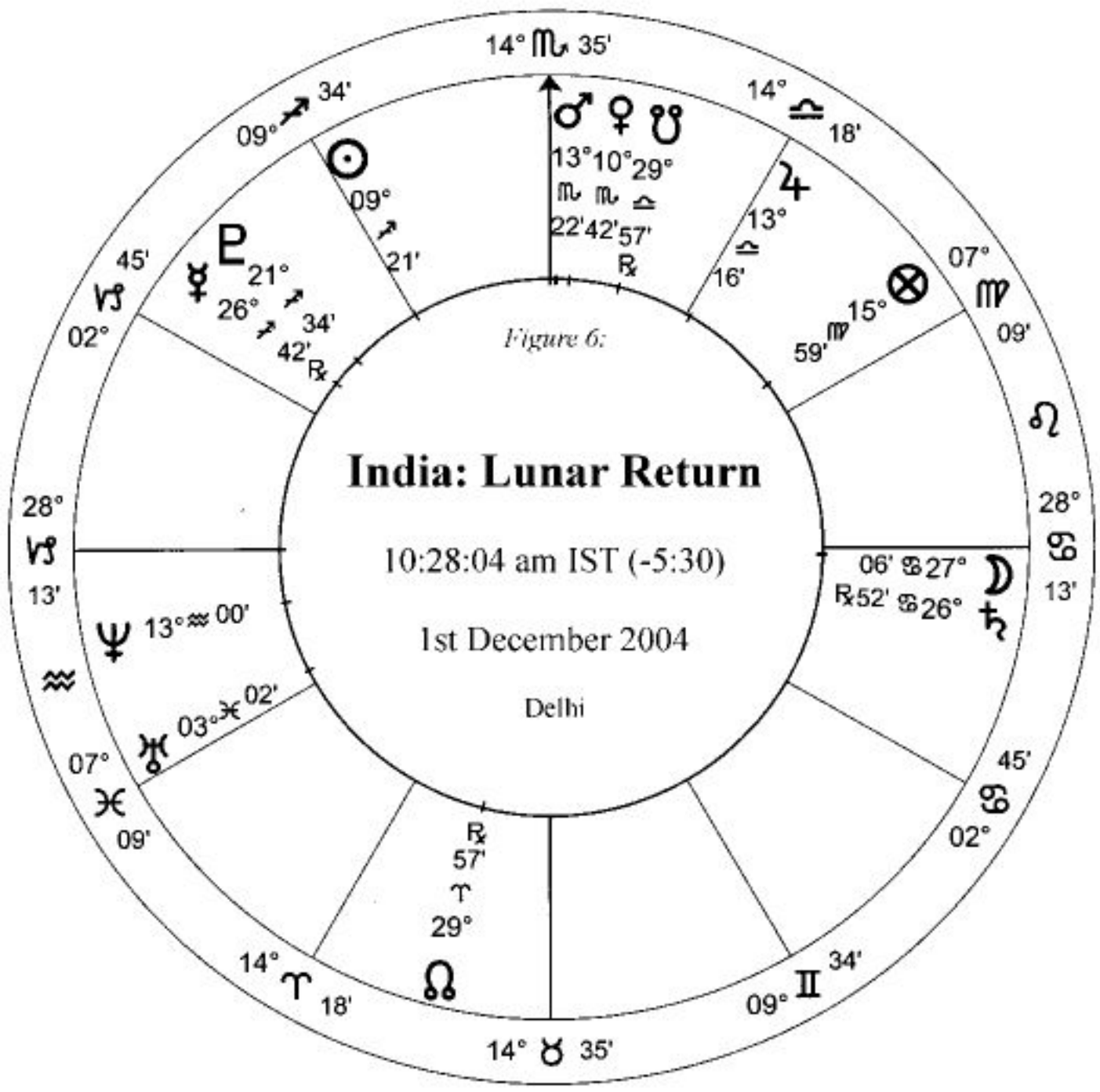


Figure 6:

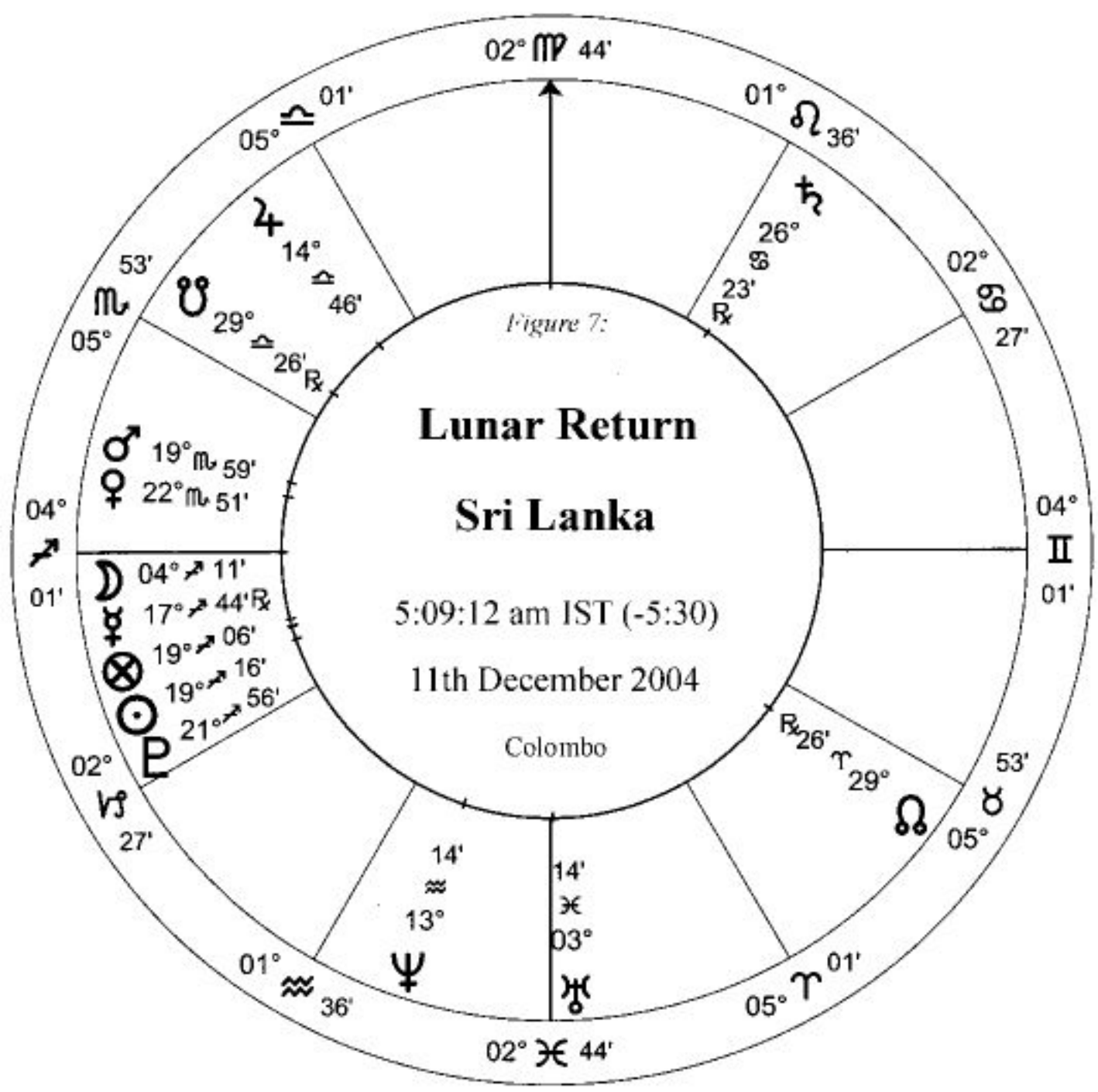
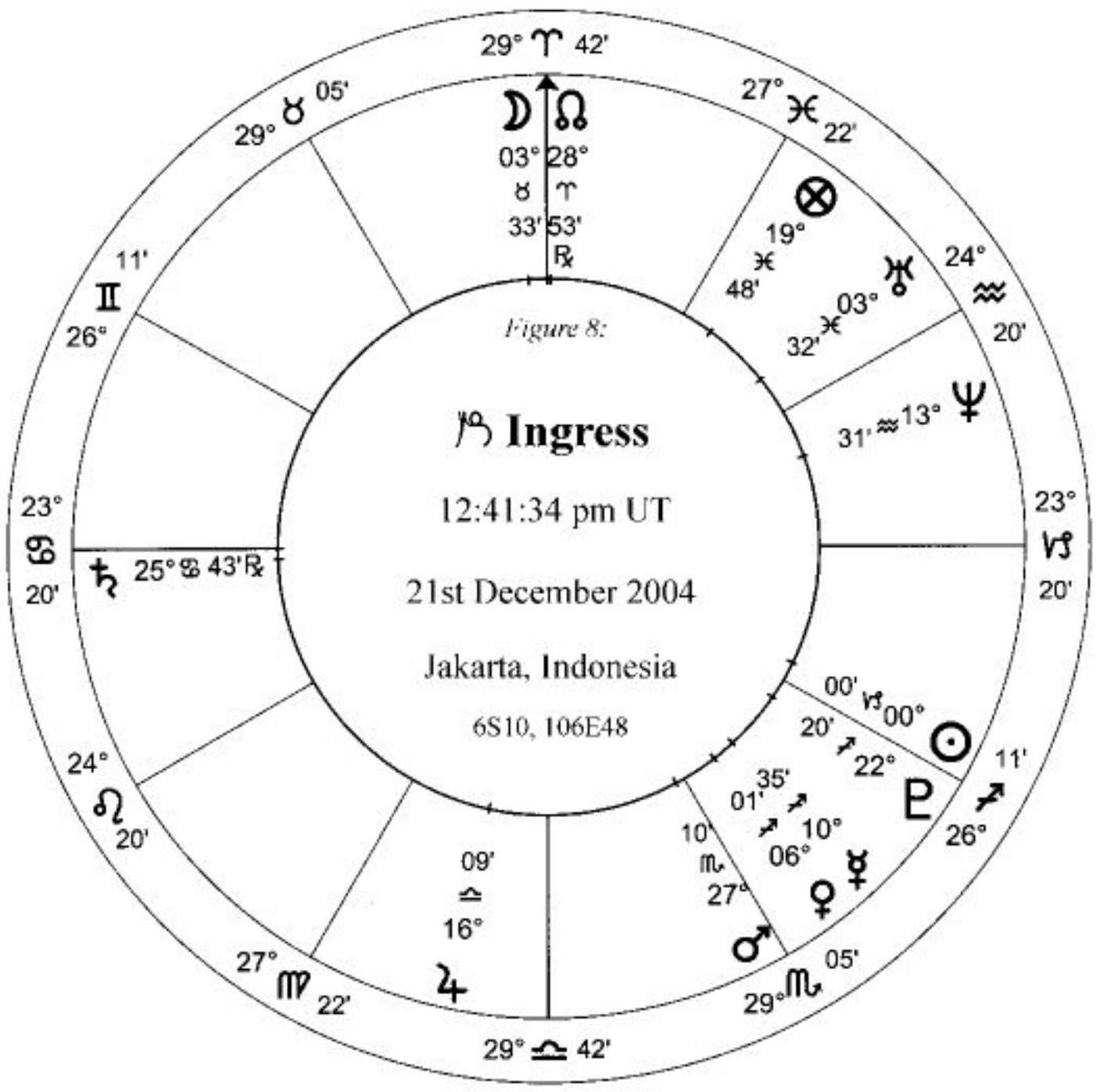


Figure 7:

IT IS NOT USUAL to relate natural disasters to the political charts of countries as I have just done with India and Sri Lanka. Instead, by tradition the mundane astrologer would consider the maps of eclipses and other exact planetary configurations, expecting these to show significant planets angular at the location of the disaster. The ☉'s ingress into cardinal signs is of this type.

At Jakarta the ♈ ingress had a cardinal sign rising. According to the traditional rules therefore, the third quarter of the year is indicated by the chart for the ♑ Ingress, shown here at Figure 8.



Angles at ♑ Ingress, 2004

Location	*Midheaven*	*Ascendant*	*Within 1°*
Delhi, India	23° 05' ♓	2° 02' ♋	♇ □ Mc
Colombo, Sri Lanka	00°44' ♈	3° 23' ♋	☉ □ Mc
Earthquake epicenter	18° 00' ♈	16° 34' ♋	♃ □ As
Bangkok, Thailand	23° 02' ♈	24° 55' ♋	♄ ☌ As, ♇ △ Mc
Jakarta, Indonesia	29° 42' ♈	23° 20' ♋	☊ ☌ Mc, ♇ ☍ As

At Jakarta, ♄ is rising, ☌ As, in a mundane square with the ☽, ◻ ☿ and △ ♂. ♄ is not at all comfortable. It is retrograde in ♋, the sign of its detriment, and it is also the ruler of the 8th house. An out-of-sorts ♄ is a ♄ at his most dangerous.

According to William Ramesey, an authority on the interpretation of Ingresses, ♋ on the Ascendant signifies much damage from unusual and excessive rain or moisture.

♄ in a water sign at the Ascendant, says Ramesey, signifies floods, inundations, many storms, tempests, and destruction by high winds.

The ☽ at the Midheaven indicates events that will be much publicized. Its paran with ♄ (as the ☽ culminates on the MC, ♄ is rising at the Ascendant) points to extreme danger to the country's inhabitants.

The ☽'s next aspect to a traditional planet is to this same nasty ♄. With ♄ ruling the 8th house, Ramesey interprets this as signifying death and mortality from cold saturnine diseases. ♄ being in ♋, these cold saturnine diseases are likely to involve water.

The ☽ is exactly ⚹ ☊ in the 8th house. Whatever occurs will involve unexpected danger and death.

♄ □ ☿ can only worsen the already bad situation. ☿ is in ♐, its detriment, and rules the 12th house. ♄ rules the 8th house. A close aspect between the rulers of the 8th and the 12th can only describe something extremely unpleasant. Thousands of children were drowned by the tsunami (afflicted ☿ in 5th).

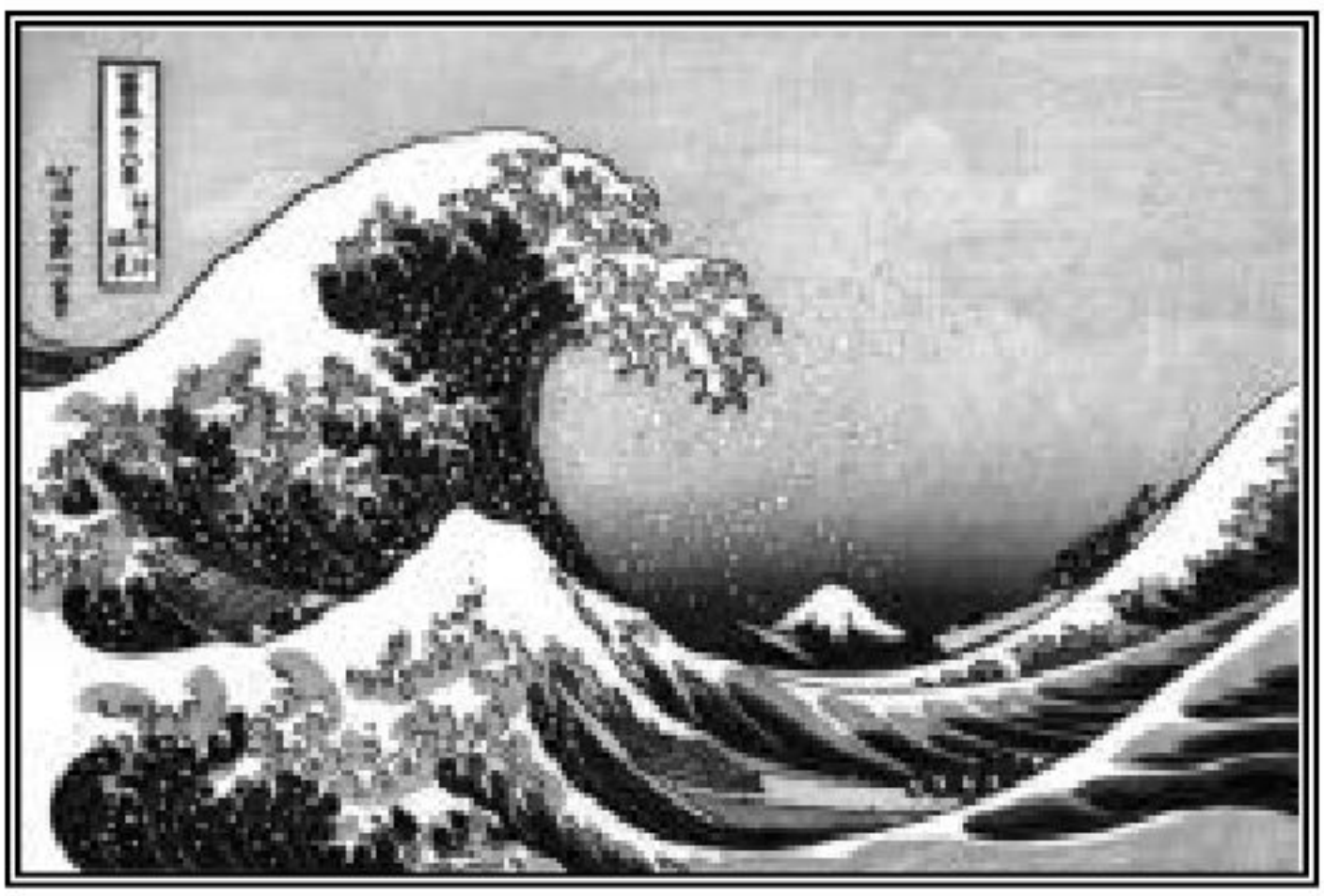
At the time of this Ingress the violent fixed stars *Castor* and *Pollux* are rising in the East while the angry star *Hamal* (Ebertin gave it the nature of a ♂-♄ combination) is culminating.

According to Sibley, *Castor* with ♄ & ☽ (here *Castor* is with ♄, which is in a mundane square with the ☽) is an indicator of "danger of perishing by water."

Pollux conjunct either the Ascendant or a malefic (here it is conjunct both), according to Ebertin, is "brutal, tyrannical, violent and cruel."

♄ is also conjunct by longitude with *Procyon*, the star Charles Carter singled out as "The Dog with a Bad Name." Robson tells us that people born with *Procyon* prominent at birth tended to be easily angered and violent.

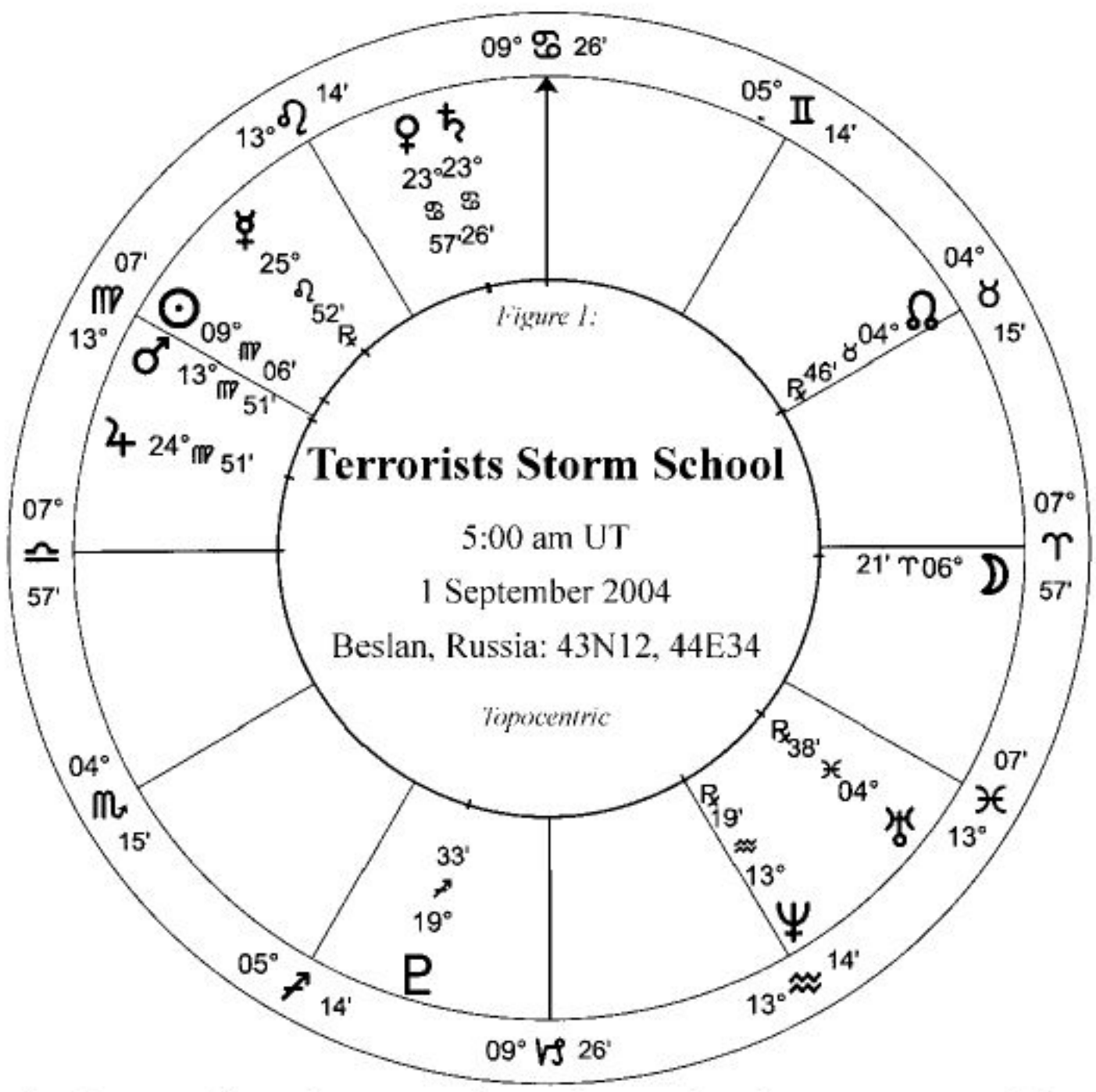
The ♑ Ingress at Jakarta clearly foretells the disaster that struck Indonesia less than four days later.



Russia, Vladimir Putin & the Beslan Massacre

ISAAC STARKMAN

ON WEDNESDAY, 1st September 2004 at about 9:00 a.m (05:00 UT), a group of thirty-two terrorists stormed a school in Beslan, Russia and took some twelve-hundred adults and children captive in a fifty-two hours siege that ended with the death of at least 335 hostages, about half of them children, as a result of failure in military action that began on 3rd September at 1:04 pm local time (09:04 UT).



Let's look at what the Russian chart, the horoscope of its current ruler, and various mundane charts tell us about this tragedy, which has become known as 'Russia's Nine-Eleven'.

I have examined six different charts, for various hours for 7th, 8th & 9th of November 1917. The examination was mainly with the progressed sidereal solar return (PSSR), primary directions and secondary progressions. The chart that yields the best results is Alexander Marr's rectifica-

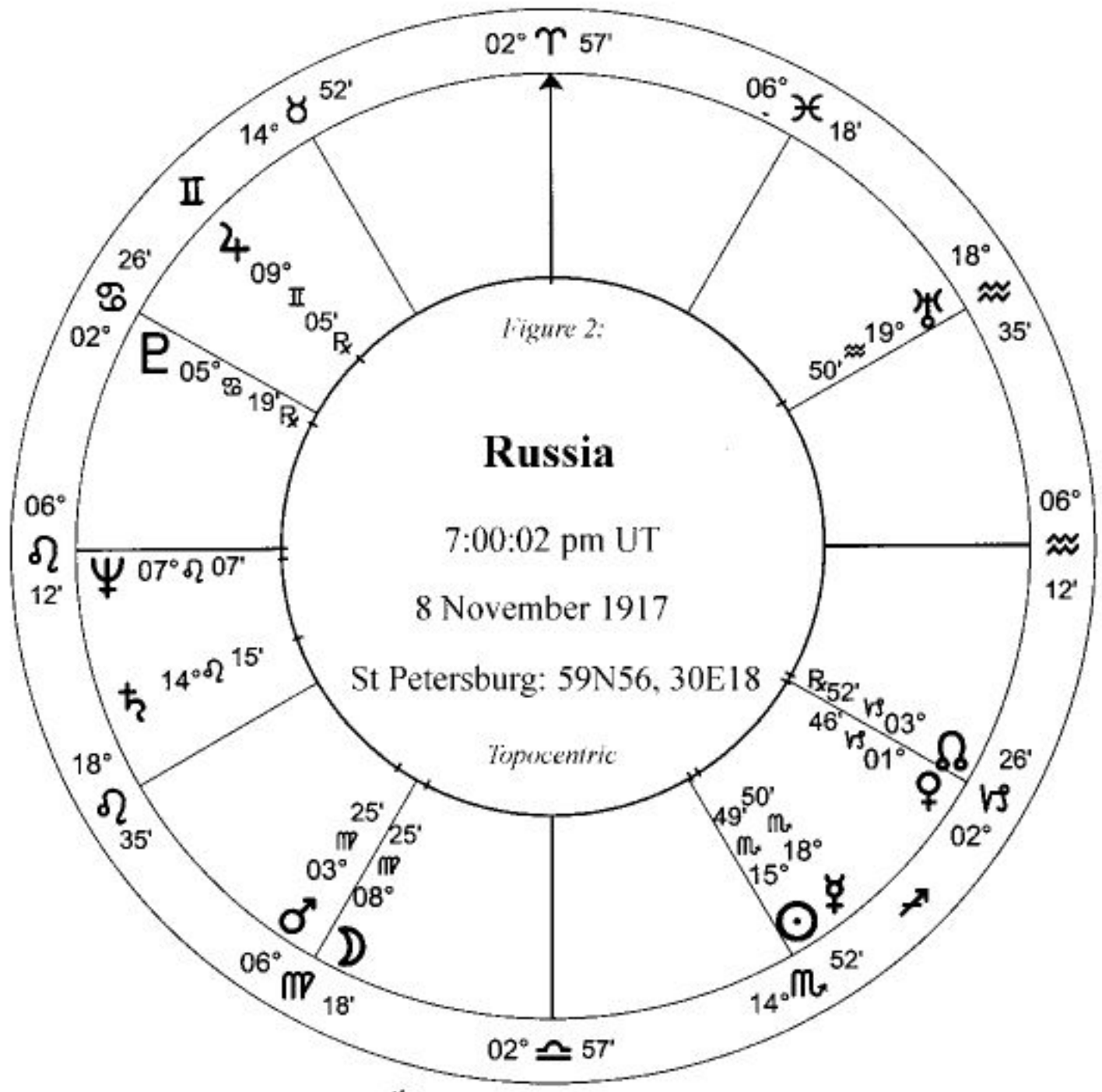
tion, which is illustrated at Figure 2.[1] For the Beslan tragedy, it has the following close aspects:

Primaries: 5th cusp ☌ ♆, orb 6'; ♉ ☌ ☽, 7'

Secondaries: MC ☌ ♇, 0!; ♂ ☍ MC, 8'; AS □ ♇, 9'; ☽ □ AS, 12'

PSSR: ☽ ☍ ☉, 4'

According to the very meticulous research of Cyril Fagan and Alexander Marr, the ☽ in conjunction or opposition with the radical ☉ will never pass without a major event.[2]



In the Demi-Lunar for 30th August 2004 at 06.43 UT, the MC is at 25° ♋ ☌ ♄ at 23° ♋.

In the converse Lunar for 30th January 1831 at 07.43 UT, the Ascendant is 4° ♉ ☌ ♂ at 3° ♉.

In the Converse Solar Return for 8th Nov 1831, ♄ is exactly ☌ the Ascendant and the ☽ is on the mean ☊, with orb of 2'.

In the Converse Precessed Solar Return, ♆ is on the Descendant.

Planetary Returns are also very effective: In the ♂ Return for 15th August 2004, ♄ is at the IC; and in the precessed ♂ Return, ♇ is at the MC and ♂ is ☍ ⚷, close to Ascendant-Descendant axis.

In the Converse ♂ Return for 12th August 1831, ♂, ♄ and the ⊗ are in angular conjunction, while the ☊'s cross the MC-IC axis.

Even Returns of Heliocentric planets are effective. In the return of he-

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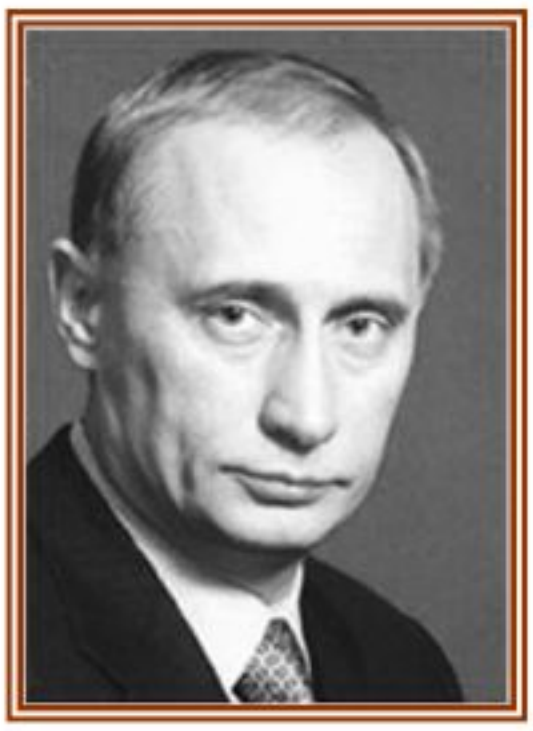
[1] This chart was first published in Alexander Marr's book "*Political Astrology*," 1988.

[2] See "*Prediction*" by Alexander Marr, page 23.

liocentric ☿ to its natal place on 23rd July 2004, ♇ is exactly on the IC.



VLADIMIR PUTIN

The *Astrodatabank* web site lists a chart for 7th October 1952, at 9.30 a.m. UT "from birth certificate," but Margaret Almazova from St. Petersburg has cast a deep doubt on the authenticity of this birth time.[3] I was very lucky in being able to rectify this chart as there are so few known events for him.

I started with PSSR and noted that for 3rd September 2004, ♀ would be □ ♇ for a birth time between 10.30 and 18.00 UT. The final result was achieved through some other events.[4]

My rectification is:

Radix: 13:11:00 UT, 7th October 1952 at 59N55 30E15, see Figure 2.

Epoch: 22:18:34 UT, 11th January 1952, same location.

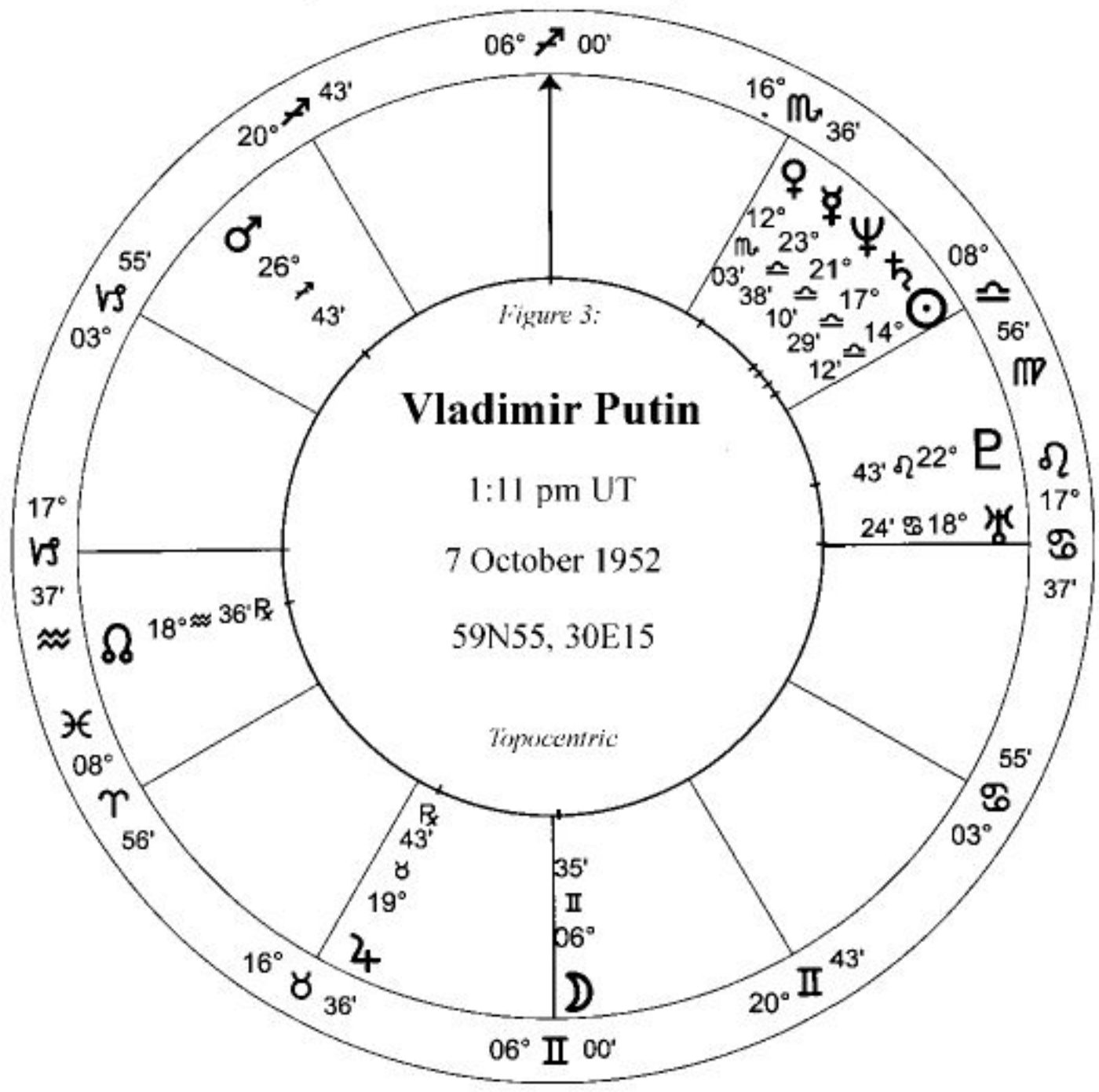


Figure 3:

The following directions, etc. to Putin's chart were applicable at the time of the Beslan tragedy:

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[3] See www.astrodatabank.com.

[4] For a full explanation of the methodology that was used, see my article on Thomas Jefferson in *Considerations* XIV: 4.

Primaries:

Radix to radix: ☉ □ ♄, orb 0'; ♄ ☍ ♂, 3'; 12th cusp □ ♇, 2'.
Radix to epoch: ♆ △ MC, 3'.
Epoch to epoch: ♄ △ 8th cusp, 3'; 5th cusp ☌ ♄, 6'; ♄ ⚺ AS, 2'.
Epoch to radix: ♄ ☌ ⊗, 1'; AS ⚺ ♄, 5'

Secondaries:

Radix to radix: MC □ ♄, 0'; MC □ ⚷, 5'; MC ✶ ⚳, 7'; 8th cusp □ ♄, 5'.
Radix to epoch: ♄ □ MC, 5'.
Epoch to epoch: 8th cusp □ ☿, 4'; ☽ □ 8th cusp, 10'.

PSSR:

Radix to radix: ♀ □ ♇, 3'
Epoch to epoch: ♂ ☌ AS, 2'; ♂ □ ♆, 6; ♂ ☌ ☉, 8'; ♄ □ 8th cusp 9'.
Epoch to radix: ♀ △ ♄, 0'; ♆ □ ♀, 6'.
Transit ♄ is ☌ MC of the Epoch, orb 16'.

Solar Returns:

In Putin's Solar Return, ♆ is on Descendant, ♄ □ to radical ☉ and ♂, ⚷ and ☽ are in the 8th house.

The Precessed Quarti-Solar Return for 6th July 2004 has ♇ ☌ AS.

The Precessed Semi-Solar Return for the epoch, calculated for 11:07 UT on 13th July 2004 has ♂ & ☿ right on the MC exactly ☌ ♆.

MUNDANE CHARTS

Ingresses:

In the ♈ Ingress at Beslan, ♇ is on the Descendant. For Moscow, ♆ is on MC, ☌ radical ♄.

These indications were repeated at the ♋ Ingress. At Beslan, ♇ is on the Descendant, and ♂ is exactly ☌ ⊗. For Moscow, ♆ is on MC.

In the ♎ Ingress, ♆ ☌ AS, orb 28'; ☿ exactly ☌ ♄ in the house of children, □ ♂, who is exactly conjunct the radical MC with an orb of 24'. At Moscow, Algol is on the IC is, orb 20'.

Eclipses:

In the total Lunar Eclipse of 4th May 2004 at Moscow, ♇ is exactly on the Ascendant; at Beslan, ♄ is on the Descendant.

In the Solar Eclipse for 19th April 2004 at Beslan, ♄ ☌ MC.

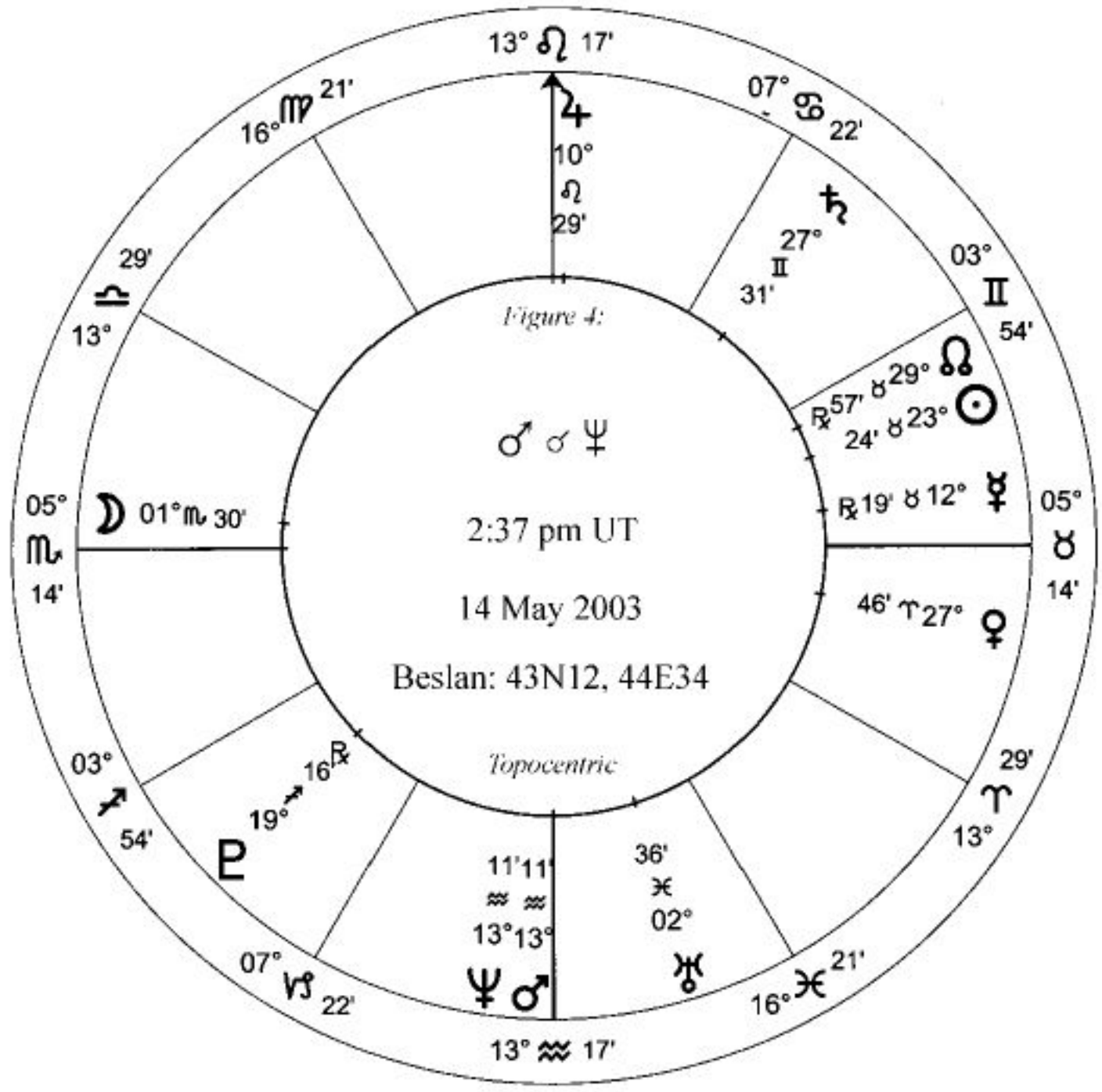
Lunations:

In the prior New Moon chart at Beslan, ♆ is on Descendant and ♂ is exactly conjunct radical ♂, orb 9'.

In the prior Full Moon chart at Beslan, just 28 hours before the seizing, the ☉ and ☽ are exactly on Ascendant-Descendant axis with ♂ and ⚷. For Moscow, ⚷ is on Descendant, with orb of 1'.

Planetary Cycles[5]:

♂-♆ is one of the most appropriate aspects for failure in military action. Ebertin identified this aspect with "failures caused through the absence of plans" and Munkasey writes: "force to be used against the country or its rulers…scandals involving the Armed Forces." The pair were exactly 150° apart at 09:48 UT on 31st Aug 31 2004, some twenty-seven hours before the siege began. For Moscow, ♂ is exactly on the MC.



Let's look at the seed of this aspect.

The ♂ ☌ ♆ occurred on 14th May 2003. At Beslan this was exactly on the IC, □ ☿. See Figure 4.

The ♂ ☍ ♆ on 16th July 2004, is exactly on MC-IC axis at Beslan, see Figure 5.

The Converse Transit chart for the Beslan massacre, using the Russian chart as the radix, occurred at 04:56 UT on 13th January 1831. In this chart, ☉ ☌ ♆ is exactly □ ♂.

The appropriate converse ♂ ☌ ♆ occurred on 9th March 1832, with ♄ on the Ascendant at both for Beslan and Moscow.

In the ♂ ☍ ♆ chart for 11th June 1831 at Moscow, this opposition is very close to the Ascendant-Descendant axis.

In the ♂ ☍ ⚷ chart for 18th Aug 2004 at Beslan, ♄ is exactly on the Descendant with a zero orb.

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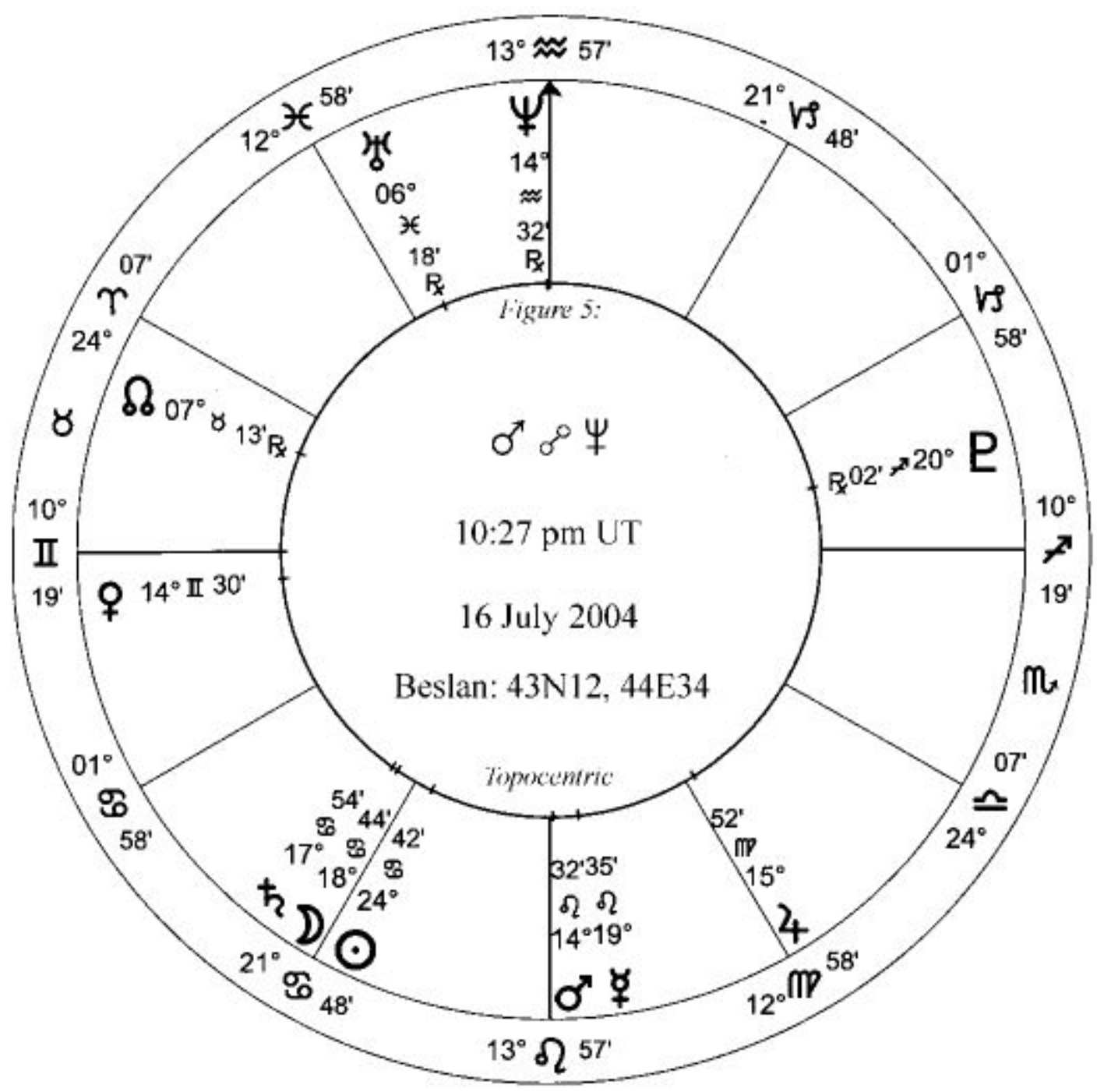
[5] See *Mundane Astrology* by Baigent, Campion, Harvey, 1984



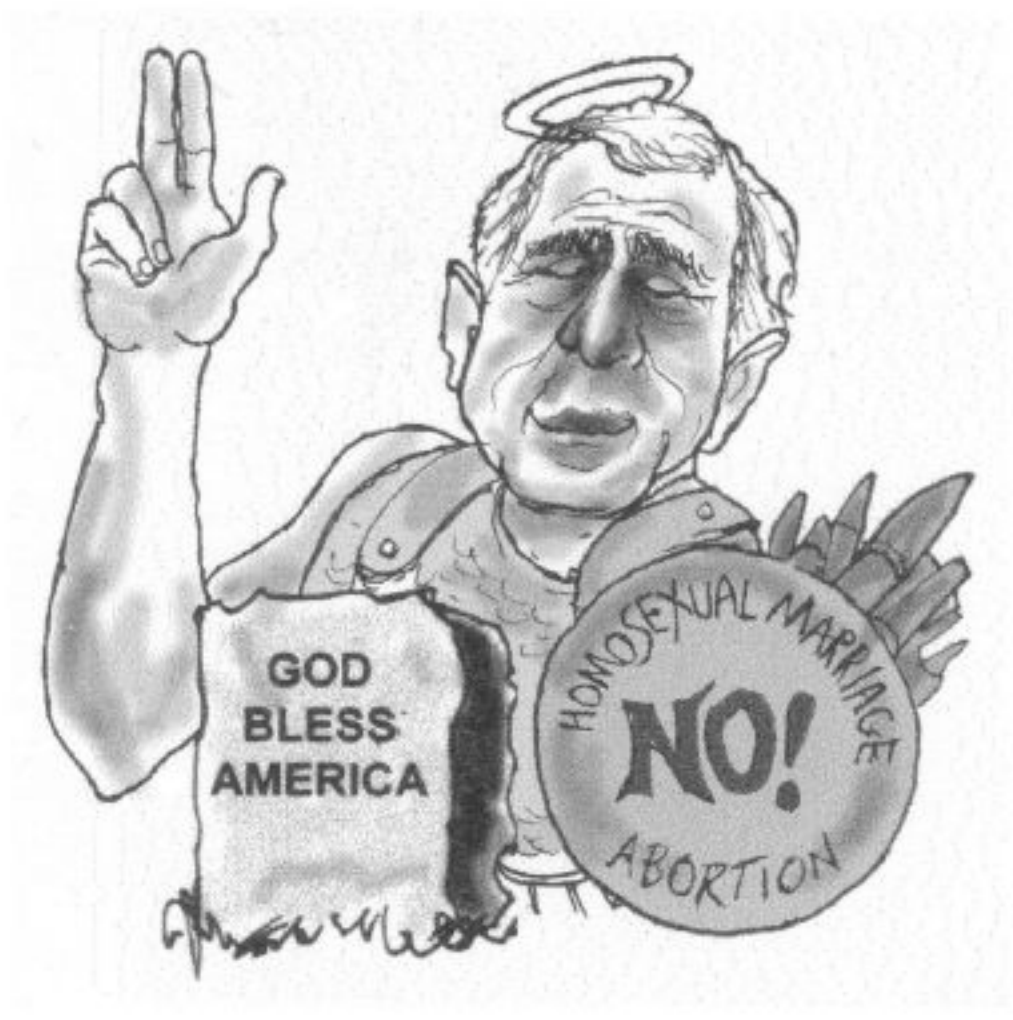
In the ♂ ☌ ⚷ chart for 23rd June 2003 at Beslan, the conjunction is on the Ascendant and ♇ is on the MC.

☉-♄ cycles are also very important. The conjunction on 8th July 2004 for Beslan, show these two planets on the Descendant.

Heliocentricity, Earth ☌ ♄ on 31st December 2003 is on the MC, exactly □ ♂ at the Descendant.

♇ was stationary on 30th August 2004, just a few hours before the siege started. At Moscow, ♇ was on the Descendant and ♆ ☌ MC.

We can see that the malefics (♂, ♄, ♆ and ♇) are very dominant in all of the above charts,—they are very close to angles.



The Ryongchon Train Explosion

MARTIN LIPSON D.F.Astrol.S.

ON 22nd April 2004 at precisely 1 pm JST[1] a massive explosion ripped through the bustling train station in Ryongchon North Korea (39N59, 124E28). The explosion was likely the result of the contact between two train wagons, one carrying forty metric tonnes of the fertilizer ammonium nitrate and the other laden with fuel oil.[2] I say 'likely' because North Korea is one of the most xenophobic nations in the world and accurate information remains sketchy at best. Its government initially cut their own international phone lines to prevent news of the explosion from leaking across its borders but very quickly conceded it needed international assistance to cope with the magnitude of the damage and medical need. The blast levelled every building in a half kilometre radius. There were 161 casualties reported including 76 school children and 1,300 injuries, many critical.

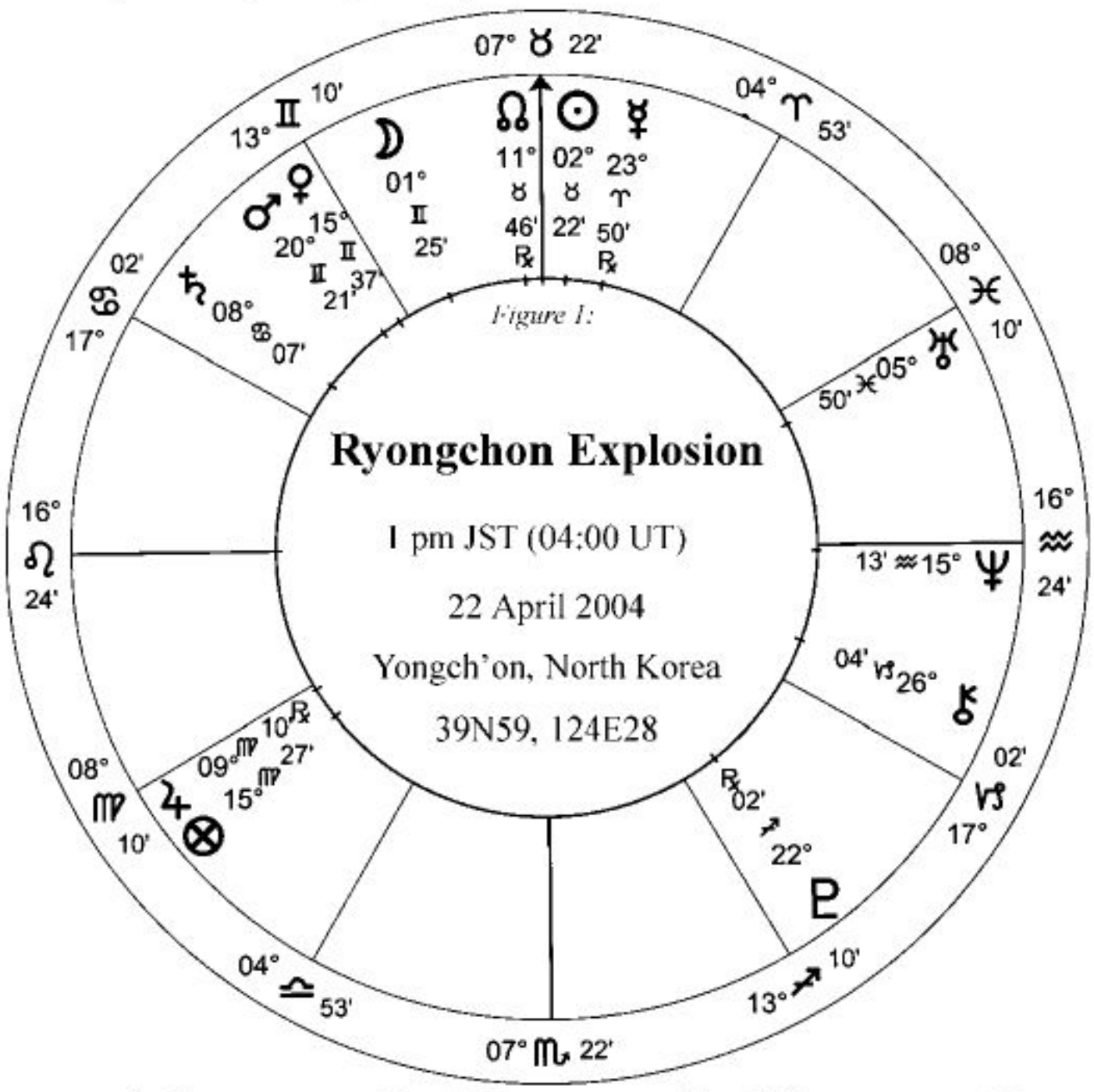


Figure 1:

A_S/M_C = 26°53' ♊; ☉/☽ = 16°53' ♉; ♂/♆ = 28° 05' ♈.

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[1] This reported time is very close to accurate in my opinion but should be considered unrectified.

[2] UN Office for the Coordination of Humanitarian Affairs

Could such a disaster have been foreseen with astrology? It's an important question that needs to be considered if indeed the purview of mundane astrology is to predict world events and maybe even save lives in the process. What a boon to mankind astrology would become if the techniques were in place to scour the world to seek out localities where celestial tensions build up prior to the release of a significant event into the world.

Events do not happen in a vacuum or as capriciously as they seem. Astrology suggests they tend to build up over a period of time. Sometimes the chart of an event can look rather benign offering only the sketchiest of outlines of its true identity. So why do events happen when and where they do? To answer that, mundane astrology traditionally leans on the examination of ingress, lunation and eclipse charts. These charts, which represent short term solar and lunar cycles, are compared to the event chart and the connections hopefully flesh out the nature and timing of the event. This is fine as far as it goes but it often is not enough to forewarn an astrologer of impending trouble although eclipses often do. What is also needed is an examination of the previous exact conjunction and sometimes opposition phase of planetary pairs which are forming aspects at the time of the event which also are symbolically representative of the type of event you are looking at.

The Ryongchon explosion chart is an excellent example of why this wider kind of examination is so crucial. The chart itself is remarkably banal for such a huge headline-grabbing event. Admittedly ♆, ruler of the Placidus 8th house, is closely setting in Ryongchon which is a suitable enough image of confusion and the gaseous nature of the explosion. Perhaps it speaks more to the outpouring of compassion and medical assistance from Western countries who otherwise are never allowed to participate in the internal affairs of North Korea.

Overall though this chart is remarkably free of tensions. To be fair, the ☽ is forming up its T-square with ♄ and ♅ which opposition falls across the 2nd and 8th house cusps. This indicates to an extent the pressure on North Korea for a different kind of social response under the circumstances, having to reach out to enlist the resources of other nations. Interestingly the ♄/♅ midpoint is at 7°30' of the mutables and 22°30' of the cardinals so the picture ☿ = ♄/♅ is present. Reinhold Ebertin in COSI[3] gives a positive spin to this combination suggesting ready-wittedness but this midpoint may also be an image of the rolling stock and a sudden change in fortune in this decidedly commercial environment.

Then there is ♂ closing in on its opposition to ♇ but that is not yet exact. ♇ is exactly □ Mc from the 5th house which may underline the deaths of so many children but then ♂ ☍ ♇ is ✶/△ the horizon, and ☉ △ ♄. ♄ in particular is well placed in the 11th house and well aspected too. Digging

[3] *Combination of Stellar Influences.*

a little deeper we note ☊ = AS/MC (26°53' of the mutables, 11°53' of the fixed signs) which evokes a sense of fate at this particular place and time and the partile AS = ☉/☽ (16°53' of the fixed signs, 1°53' of the cardinals) which suggests that in some way this day definitely belonged to this locality. So there were clues but nothing that really jumps out and says massive explosion.

We shouldn't give up on the ♂ ☍ ♇ altogether. It might prove to be important since its idea of potential overwhelming force and intense fire gets close to the facts of the event.

♂ is also just separating from its outgoing bi-septile aspect (102°51') with ♅, ♂/♅ midpoint 28°06' of the cardinals and 13°06' of the mutables. ♂-♅ exchanges are renowned for their explosive potential. Every aspect in its approximately two-year cycle has the potential to be expressed into the world in such a manner. The septile series of aspects, based on the division of the circle by seven, seems to link the planets involved romantically or inspirationally. Whilst an explosion is hardly romantic this event did galvanize the will of the world community to step up and help out almost immediately.

The conjunction phase of any cyclical chart contains within it the seed potential for the entire cycle and each subsequent phase or aspect represents a further step in the unfolding of that cycle's meaning. A chart cast for any of the hard aspects, ☌, ∠, □, ⊼ and ☍ will also inform how the idea inherent in the conjunction will seek actualized, direct manifestation into the world. In the Ryongchon chart ♄, although retrograde, has already passed the point of exact opposition with ♅, the objective expression phase of the ♄-♅ cycle. It is likely then that the chart cast for the exact moment ♄ and ♅ opposed each other in Ryongchon will also be instructive in understanding the event given the symbolic meaning of this cycle is usually concerned at some level with social disruption (or innovation) and the release of tensions.

However before I look at those charts I want to look at the solar eclipse that occurred just three days before the explosion. The eclipse is the predictive astrologer's traditional augur. It focuses our attention on the degree being eclipsed. Naturally if that degree is also angular in a locality we might expect an event to be precipitated when the eclipsed degree is triggered by a transiting influence in the future.

Figure 2 shows this prior solar eclipse. At Ryongchon the eclipsed degree is not on an Angle but it is angular nevertheless because it is exactly with the AS/MC midpoint at 29°03' of the cardinals and 14°03' of the mutables. So immediately our attention is focused on Ryongchon as a possible location where the effects of the eclipse could be precipitated. Note that the eclipsed degree is with the ♂/♅ midpoint of the event chart. In retrospect the eclipse was pointing to the exact nature of the event to follow. The eclipsed degree with the event ♂/♅ is itself = ♀ = AS/MC = ♅/MC = ♇/AS = ♄/MC reinforcing the more ominous features of the eclipse

chart. ⚷ exactly squares the ascendant and ♇ exactly squares the MC. These are strong images of shock, upset, destruction and loss of life in this locality. It was actually ♀ in the event chart at 15° 37' ♊ which triggered the eclipsed degree. ♀ can show up in shared events that have strong emotional overtones. I believe any of the inner planets can act as triggers to release the potentials of cyclical charts.

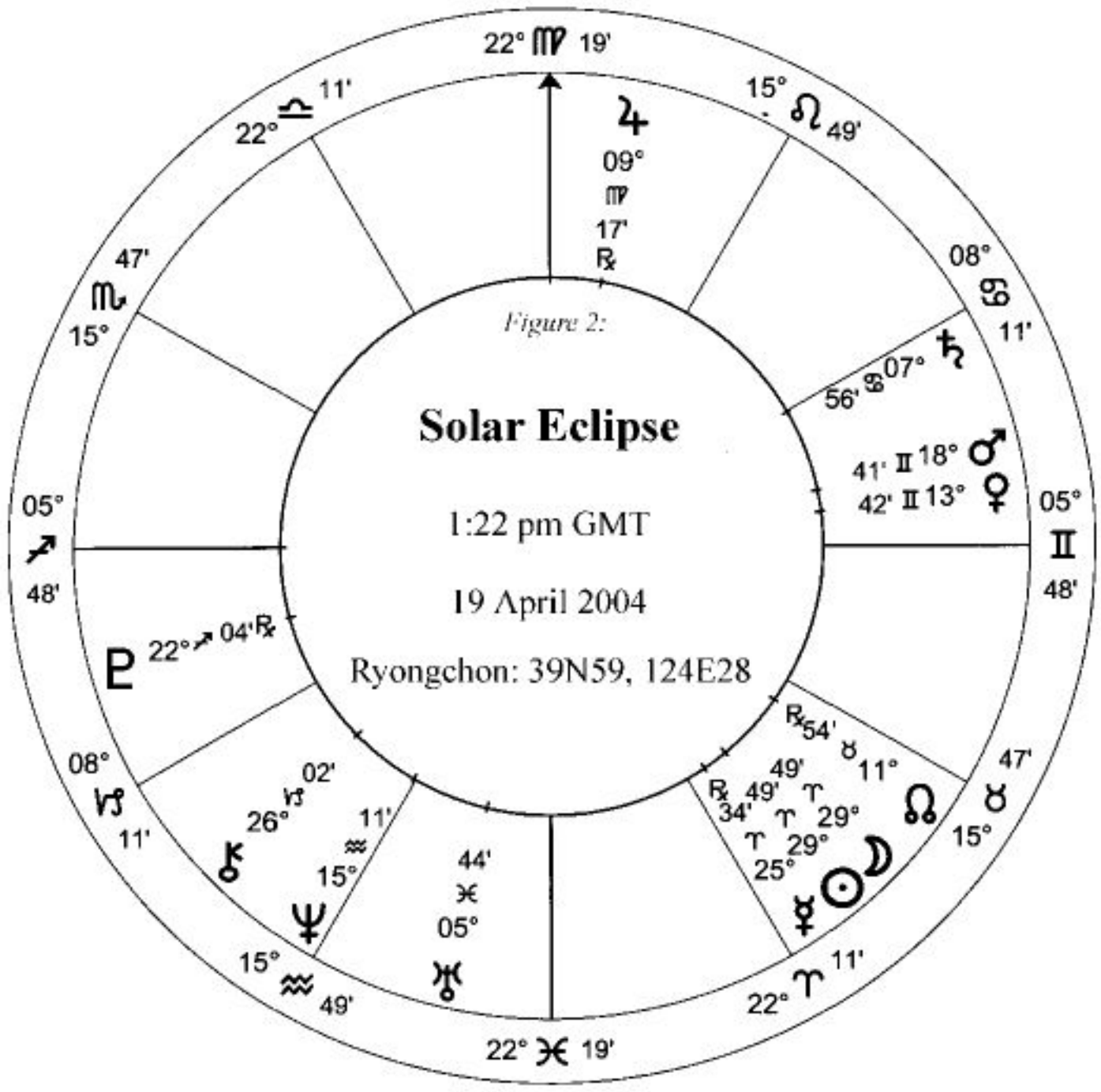


Figure 2:

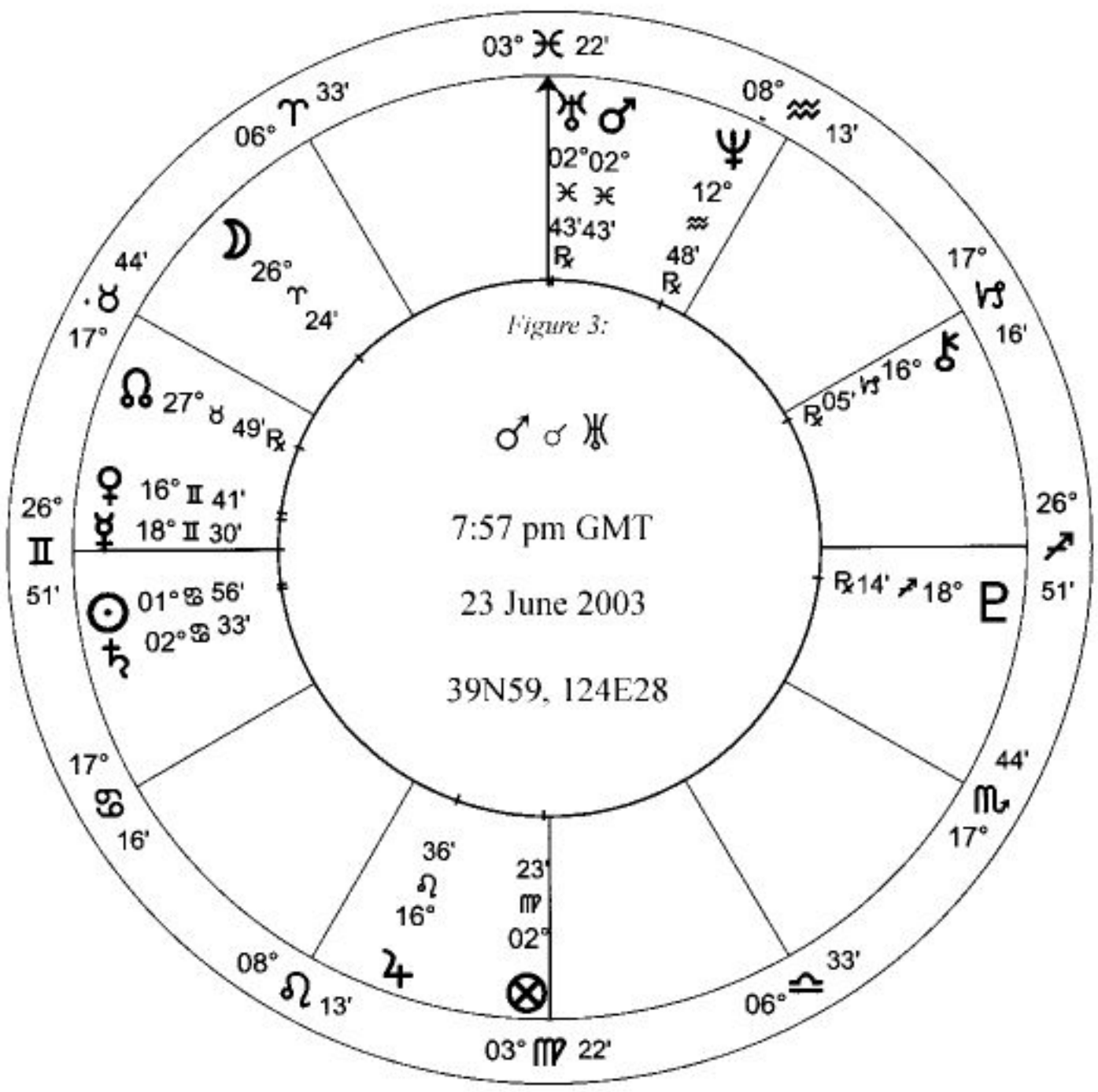
A_S/M_C = 29°03' ♎; ♂/⚷ = 27°12' ♈

☿ at 25° 34' ♈ is retrograde and conjunct the eclipse degree, which is interesting considering ☿'s connection to railroads and travel in general. Could we also be looking at an image of the primary school which suffered the greatest losses of all? Note also that ♆ is exactly conjunct the Placidus 3rd house cusp. This suggests that fuzzy communication and possibly drug or alcohol impairment might be part of the meaning inherent in the potential this eclipse represents. Given the evasive nature of ♆ and North Korean culture we may never learn for certain how or why the explosion happened.

We've seen already that ♂ was in some phase with ⚷ and ♇ on the day of the explosion. We should then look at the charts for the previous exact conjunction phase for these two planetary pairs to delineate the event even further.

The ♂-⚷ cycle and its explosive potential began with the chart at Figure 3. Set for Ryongchon we couldn't find a more unsettling chart. ♂ ☌ ⚷ is exactly culminating at this location. If there had been an Astrology Watch in place, as envisioned by Charles Harvey and Mike Harding, this

location would likely have been placed on high alert for the two year duration of this dangerous cycle. It's interesting to note that explosion ☽ at 1° 25' ♊ was just beginning to form up its outgoing square with this ♂ ☌ ♅ ☌ MC. I believe the ☽'s transit, despite its passive nature, is often a triggering influence.



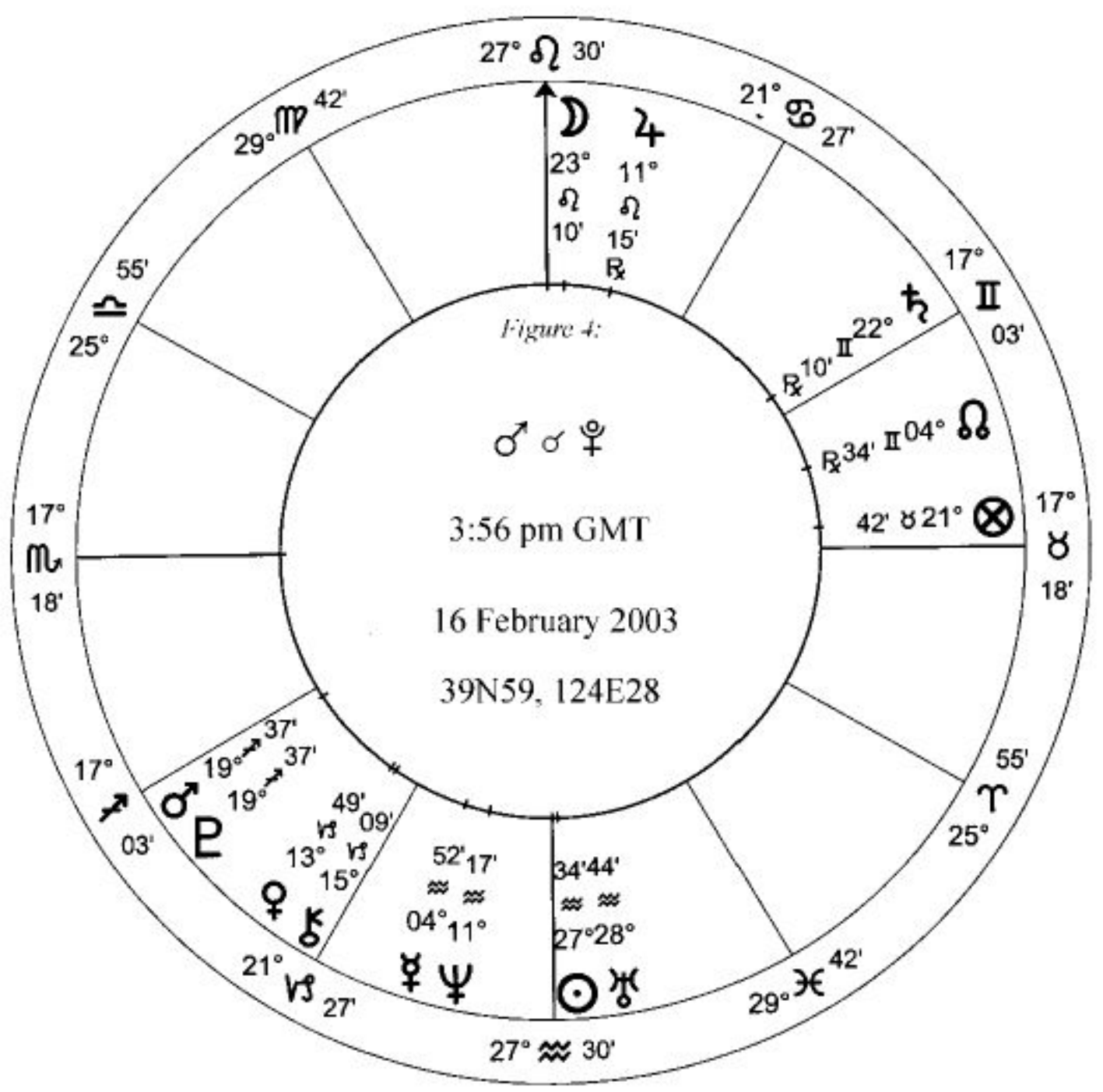
The ☽ in the ♂ ☌ ♅ chart at 26° 24' ♈ is ☌ ☿ in the eclipse chart at 25° 34' ♈. ♄ in the ♂ ☌ ♅ chart at 16° 36' ♌ is conjunct the explosion AS. ♂ in the eclipse chart at 18° 41' ♊ is conjunct ☿ in the ♂ ☌ ♅ chart which itself is closely ☍ ♇ and across the horizon of that chart.

Even more impressive perhaps is that the AS/MC midpoint of the ♂ ☌ ♅ chart at 0:06' of the fixed signs is exactly with the eclipsed degree at 29° 49' ♈. So ♀ = AS/MC in the ♂ ☌ ♅ chart is close to the explosion ♀ which triggered the eclipse!

The previous ♂ ☌ ♇ and its idea of overwhelming force and intense fire is illustrated at Figure 4. ♂ ☌ ♇ at 19° 37' ♐. The AS of this chart at 17° 18' ♏ squares the explosion ascendant at 16° 24' ♌. The exchange of Angles is a fundamental predictive aphorism when delineating the build-up of celestial tensions prior to the release of a significant event into the world. The exchange of Angles allows the meaning of one cycle to find expression through another cycle. So the idea of ♂-♇ was expressed in that location (AS) at the moment of the explosion which makes a lot of sense. This accurately fits the facts of the event.

♄ seems much more key in this map. The exact ♂ ☌ ♇ opposes ♄ at 22° 10' ♊ on the 8th house cusp (midpoint 20° 53'). Explosion ♇ at 22°

02' ♐ is forming up its exact opposition to this ♄ and the explosion MC at 7° 22' ♉ and solar eclipse MC at 22° 19' ♍ which form an incoming semi-square and outgoing square respectively to ♄'s position in the ♂ ☌ ♇ chart. So it was the transiting MC of the event which released the saddening and devastating potentials of this map. This is in line with cosmobiologist Witte's observation that the MC times the minute of an event. Of course the ♂ ☌ ♇ chart is not the event itself but it is an important underpinning of the event. Already we can see that when a significant event is released into the world, many cyclical charts are triggered simultaneously. Only by delineating the various charts can we truly begin to appreciate the complexity of the threads which comprise the tapestry of a single event.

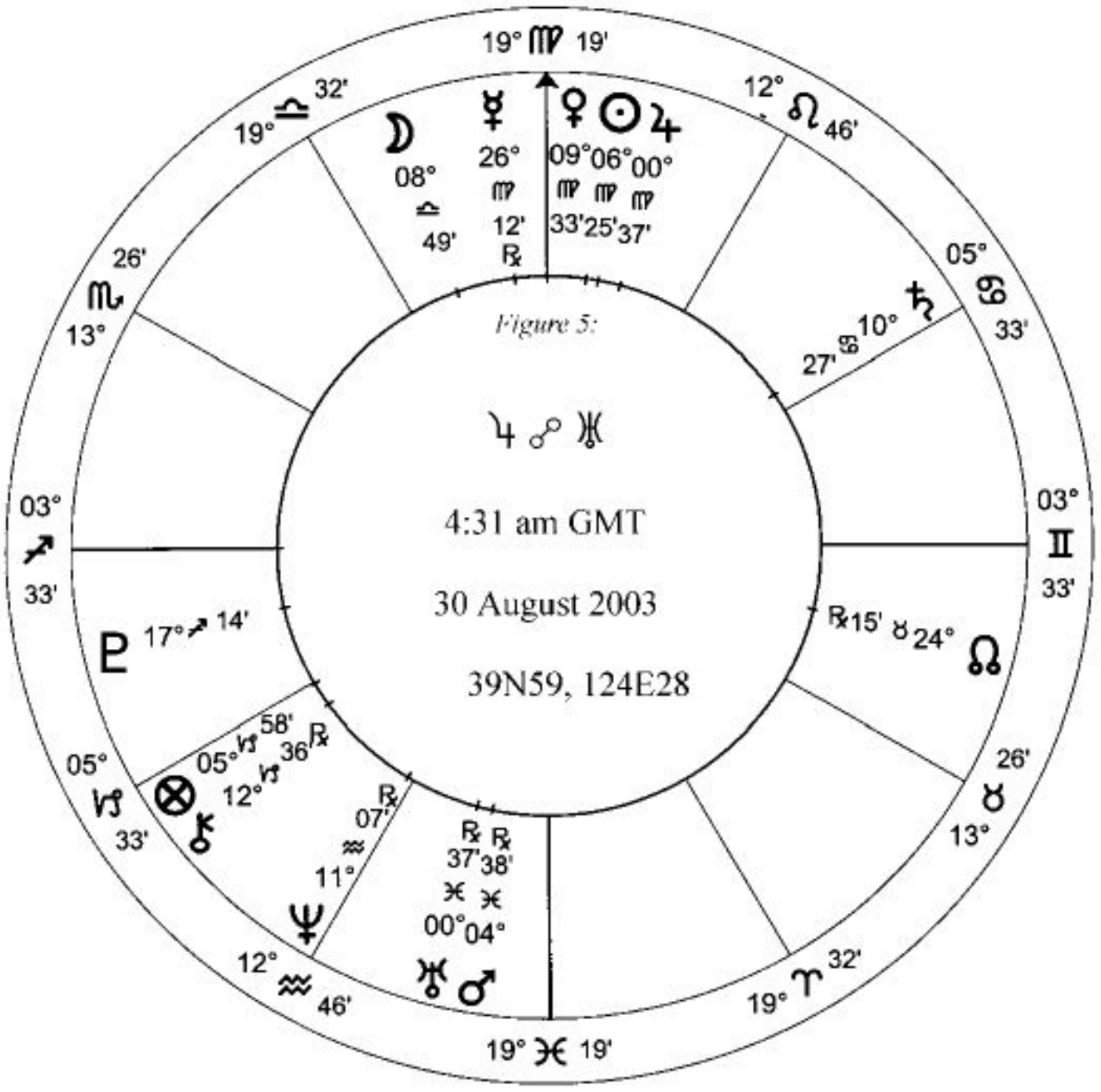


♃ at 11° 15' ♌ exactly ☍ ♆ at 11° 17' ♒ in the ♂ ☌ ♇ chart, which underlines the moral ambiguity surrounding the causes of the event, exactly squares the event and eclipse nodes at 11° ♉. The sense of fate deepens whenever the nodes are involved.

The AS/MC midpoint of the ♂ ☌ ♇ chart is 7° 24' of the cardinals. The explosion ♄ at 8° 07' ♋ is with this crucial midpoint and to complete the circuit, explosion ♂ at 20° 21' ♊ exactly opposes the ♂ ☌ ♇. This is like a double whammy because the transiting MC of the event triggered one end of this ♄ ☍ ♂ & ♇ while event ♂ simultaneously triggered off the other end! To my mind this is the *KA* and *BOOM* of this terrible explosion.

Since as we've seen that ♃ was separating from its opposition to ☊ at

the time of the event (♄/⚷ midpoint 7° 30' of the mutables, 22° 30' of the cardinals) a look at the moment of their exact opposition prior to the event may illuminate the situation even more. We've already seen that ☿ = ♄/⚷ and a wide ☽-♄-⚷ T-square was forming up at the time of the explosion but we can mention too that ♄-⚷ exchanges often relate to the sudden release of tensions and like with any fiery planet aligned with ⚷, can have explosive potential.



♄ ☍ ⚷ is shown in Figure 5. At Ryongchon the Ascendant closely squares the ♂ ☌ ⚷ ☌ MC conjunction of the ♂ ☌ ⚷ chart. The MC at 19° ♍ is exactly with the angular ☿ ☍ ♇ across the horizon of that chart as well. The MC also exactly picks up the ♂ ☌ ♇ of the ♂ ☌ ♇ map at 19° 37' ♐.

In the ♄ ☍ ⚷ chart, the tight ☿ □ ♅ feature is exactly with the AS/MC of the explosion at 26° 53' of the mutables and 11° 53' of the fixed signs. The ☽ at 8° 49' ♎ squares the explosion (and eclipse) ♄ at 8° 07' ♋ and the ☉/☽ midpoint of the ♄ ☍ ⚷ chart at 22° 37' of the mutables, and 7° 37' of the fixed signs is with the MC of the event and the ♄ of the ♂ ☌ ♇ chart.

The ☉/☽ midpoint of the ♄ ☍ ⚷ map at 22° 37' of the mutables and 7° 37'of the fixed signs is exactly with the explosion MC. The AS/MC midpoint of the ♄ ☍ ⚷ map at 26° 26' of the cardinals and 11° 26' of the mutables is exactly with ⚳ in the explosion chart and the exact ☿ □ ⚳ of eclipse charts. ⚳ in the 2nd house of the eclipse chart points to the financial disaster about to unfold in Ryongchon and ⚳ in the 6th house of the explosion chart underlines the workplace debacle nature of the event.

Taken all together this is a remarkable catalogue of interconnections between the event, eclipse and cyclical charts and we haven't even begun to look at the traditional tools used in mundane astrology, the ingress and lunation charts. I strongly urge all practising astrologers to cast your charts for the ingress and lunation charts preceding the date of the explosion. You'll find the exercise very instructive. (Full Moon prior to event: 5th April 2004 11:04 AM GMT, March Equinox: 20th March 2004 6:49:42 GMT.) Without a doubt these classes of charts add color and flashes of substance to the narrative but our astrological grasp of an event is most secure when we use these kinds of charts alongside of cyclical charts together. The value of examining the cyclical charts of planetary dyads is that the time line of events begins to extend well into the past giving the attentive predictive astrologer more time to discover the interconnections and make timely forecasts which can serve the public good.

Theodor Landscheidt

Born 17:08 UT, 10th March 1927,
Bremen, Germany: 53N04, 8E49
Died 19th May 2004

Dr Landscheidt was an outstanding contributor to our understanding of astrology, a helio-physicist, climatologist and a very good friend. His correct prediction of climatic phenomena based on his dependable forecasts of sunspot activity, in turn based on solar cycles (confirmed by the Space Environment Center), include the end of the great Sahelian drought; the last five extrema in global temperature anomalies; the last three El Niños; and extreme River Po discharges. Ted received many honors from the scientific community, being cited for "outstanding achievements in the field of Solar Cycle Research." He introduced us to the Galactic Center and the hypothetical planet TransPluto, for which he published an ephemeris, and published several books on astrology, including his *Sun, Earth, Mars* and *Cosmic Cybernetics*, which were invariably applauded but not always fully understood by his audience. His articles in *Considerations* were *The Golden Section: a Cosmic Principle* (X: 1) and *Theory & Practice of Geocentric Planetary Nodes* (X: 4, reprinted in XVI: 2). The second of these appeared for several months on the *Considerations* web site but was withdrawn when a particularly irritating, publicity-seeking physicist questioned Ted's association with astrology. From that time all references were to his pseudonym, Felix Matoni—this is now being corrected. Shortly before his untimely death he was eagerly discussing by e-mail novel approaches that the relatively new mathematical concept of Wavelets suggested, and had become a strong advocate of the free R software package. The site www.john-daly.com contains many of his more recent papers. He will be greatly missed, not only for his astute intellect but also for his friendly, always well-mannered and cheerful personality.

—Ken Gillman

Jupiter in Mundane Astrology

CHENG-YI HUANG

MUNDANE ASTROLOGY is based on the assumption that planetary movement precipitates world events such as war or economic depression. Eclipses, lunations, planetary ingress, planetary conjunctions etc. have been used by astrologers as predictive tools. So far, there are no consistent or convincing methods that are able to explain all of the major events in the past and to successfully predict the future using astrology. This article presents a simple method using geometric aspects of planets to correlate with the world events. It demonstrates that planetary forces do have influences on world affairs. Based on my observations, ♃'s aspects to ♄, ♅ and ♇ provide the clue to understanding the positive and negative influences of planetary forces to worldwide events.

Planetary Symbolism

It is necessary to clarify the symbolism of the planets involved. ♃ in astrology symbolizes life, growth, expansion, vitality, and prosperity. If ♃ forms aspects with malefics such as ♇ and ♄, death or massacre due to war, together with economic depression ensues.

♄'s effects are limitation, depression, retardation, recession, decay, and death. ♇'s effects are detachment, seclusion, isolation, estrangement, and separation. ♄ and ♇ are the two evils that bring misery, suffering, depression, illness, and death. ♅ is a planet that causes the unpredictable, unstable, adventurous and unruly behavior of the masses.

Planetary Aspects

It is also necessary to understand the planetary aspects. The aspects I found to be effective are the conjunction, both in longitude and by antiscion, and those that are multiples of 45°, namely the opposition (180°), square (90°), semi-square (45°), and sesquisquadrate (135°). Aspects such as trines, sextiles and others are not effective. The conjunction by antiscion is often neglected by astrologers. Its effect is as potent as the planetary conjunction, as it is demonstrated by some of the events such as "911" events of 2001.

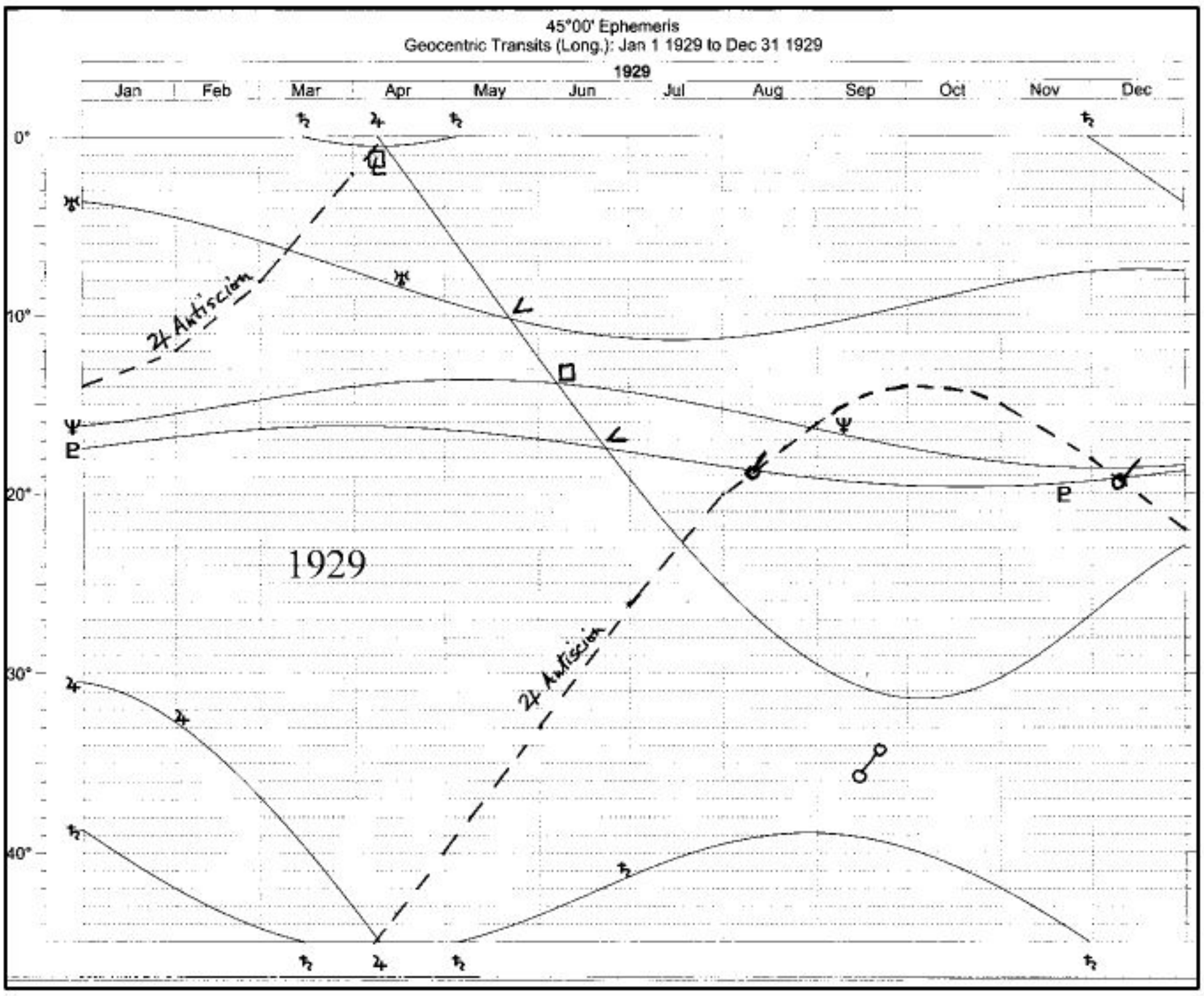
When ♃ is in an aspect with the two malefics, ♄ and ♇, war, disasters, and economic depression occur. When ♃ aspects ♅, adventurous action by the masses, mob riots, speculative, criminal and reckless behavior ensue. It occurred during the Boxer Uprising (1900), the dawn of First World War (1914) and Second War World (1939). The effect of ♃ in aspect with ♆ is not obvious. It does not correlate with positive or nega-

tive events. ♃ in aspect with ♂ is not long-lasting but it manifests in a period of activities of strong energy such as rise in stock markets or intensive arm conflicts.

Analysis of Planetary Aspects of Past Events

The following relates ♃ aspects to the major events of the past hundred years. These events did not suddenly explode on the scene out of a vacuum, but were a result of tensions built over time by aspects of ♃ to ♄, ♅ or ♇. The best way to illustrate the events is to use a graphic 45° ephemeris, which shows the applying and separating aspects over a period of time.

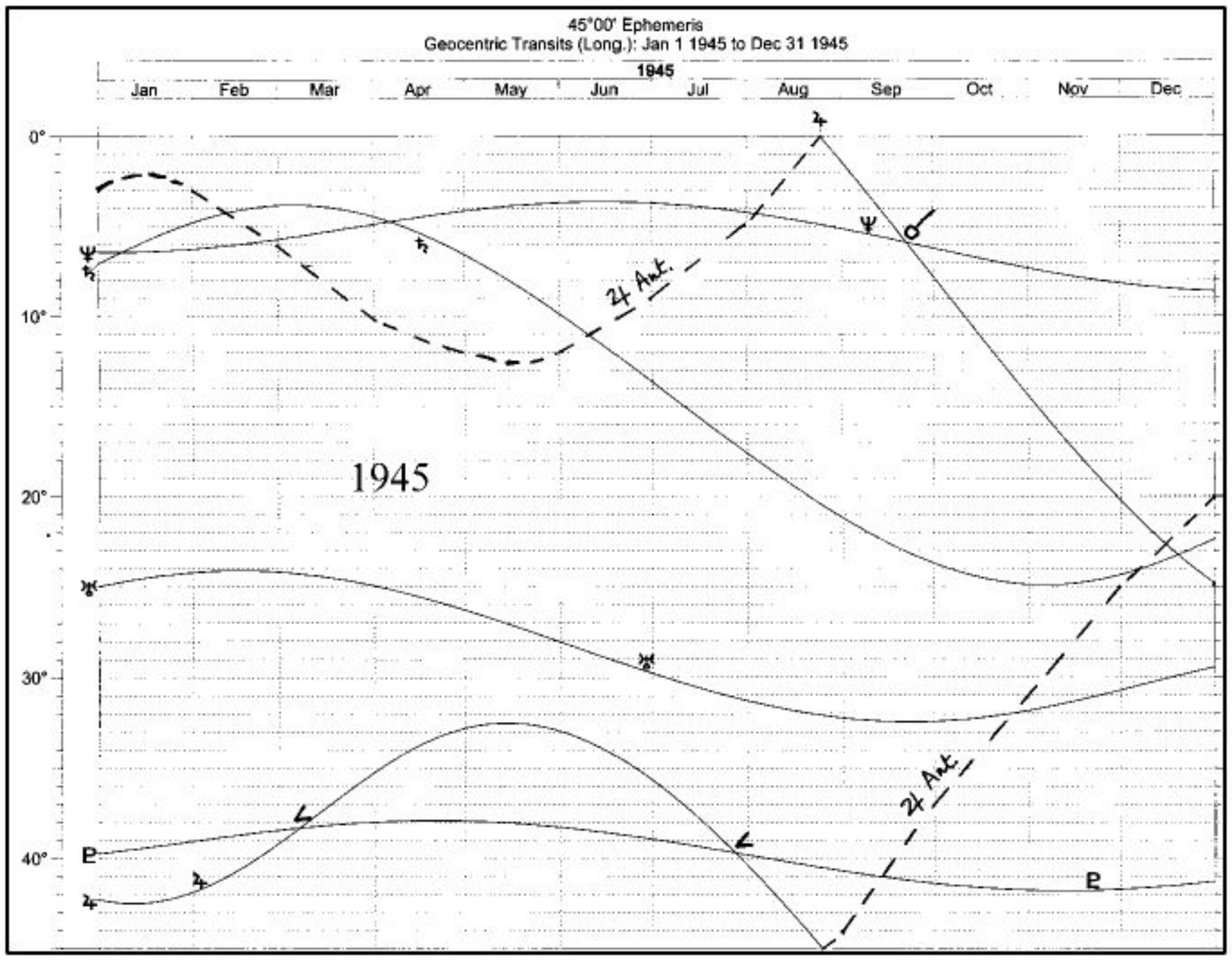
1900	♃ ☌ ♅ throughout the year	Boxer Uprising of China begins in May 1900 and ends in August 1900.
1914	♃ ☌ ♅	Start of First World War
1915	♃ □ ♄ & ♇	World War I continues
1916	♃ □ ♄ & ♇	World War I continues
1917	♃ antiscion ☌ ♄	World War I continues
1918	♃ ☌ ♇	World War I ends. Deadly flu epidemic
1929	♃ antiscion ☌ ♇, ♃ ☍ ♄	Financial crisis, stock market crash



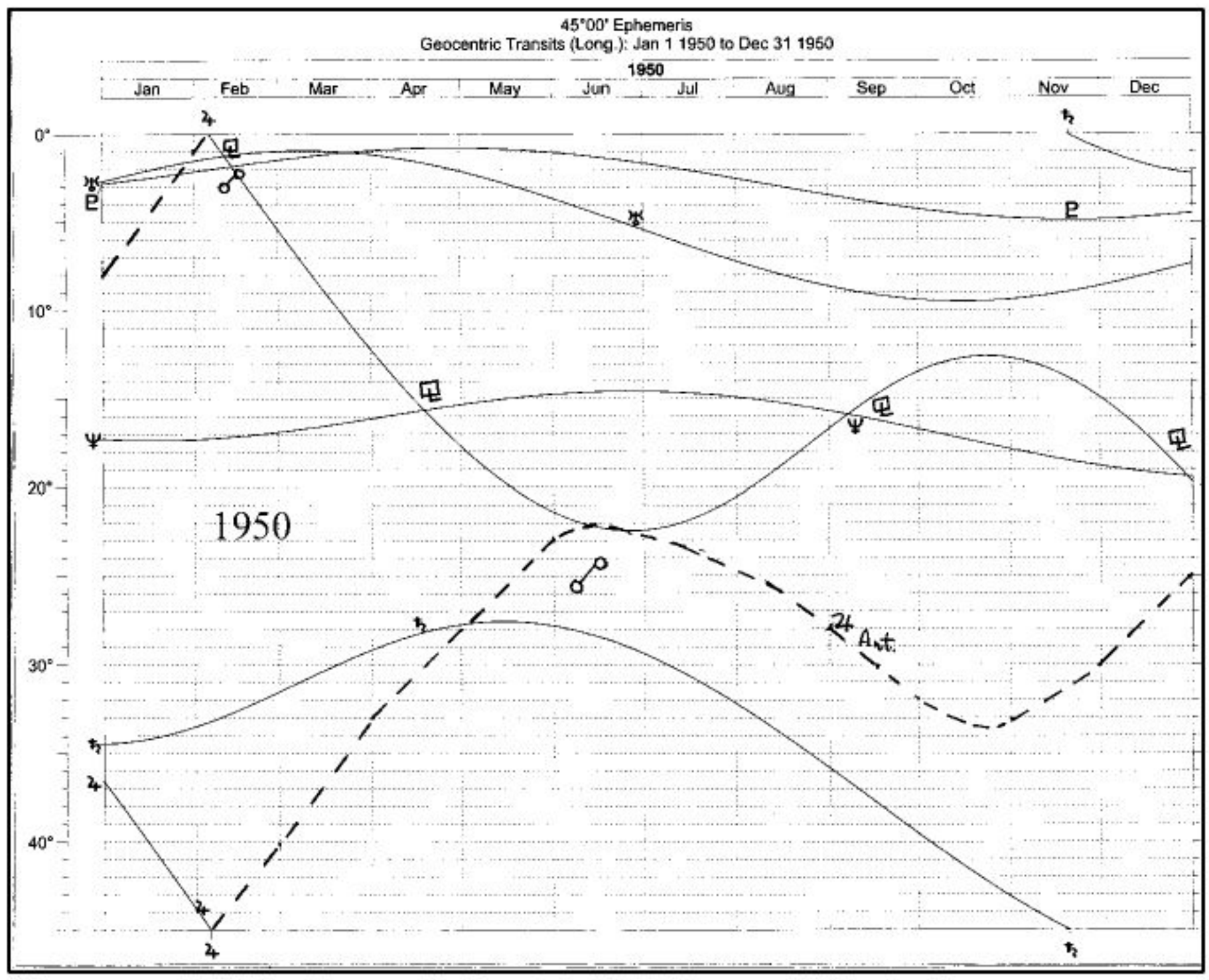
The above 45° graphic ephemeris for 1929 shows the conjunction of ♃'s antiscion with ♇. The position of ♃'s antiscion, its mirror image reflected across the line of the tropics, 0° ♋-♑, is shown as a dashed line. The

graph shows the build up of pressure as ♄ is □ ♄ in April 1929, ∠ ♅ in May-June, □ ♆ in June, ∠ ♇ in June-July, ☌ ♇ by antiscion in August (and again in December), and the within-orbs ♄ ☍ ♄ August-October.

1930	♄ ☌ ♇	Great depression
1931	♄ ☌ ♇	Depression continues
1936	♄ □ ♄	Spanish Civil War
1937	♄ ☍ ♇	Japan invades China. Nanking massacre.
1939	♄ ∠ ♅	World War II begins
1940	♄ ☌ ♄	France surrenders to Nazi Germany
1941	♄ ☌ ♄, ♄ ☌ ♇ by antiscion, ♄ ∠ ♇	Nazi Germany attacks Russia
1942	♄ ☌ ♄ by antiscion, ♄ ∠ ♄	Battle of Stalingrad
1943	♄ ∠ ♄, ♄ ☌ ♇, ♄ ☌ ♄ by antiscion,	Germany defeated at Stalingrad; World War continues.
1944	♄ ∠ ♇	Normandy invasion; Battle of the Bulge
1945	♄ ∠ ♇	Allies final assault on Germany; atomic bombs dropped on Japan.
1950	♄ ☍ ♄	Korean War starts



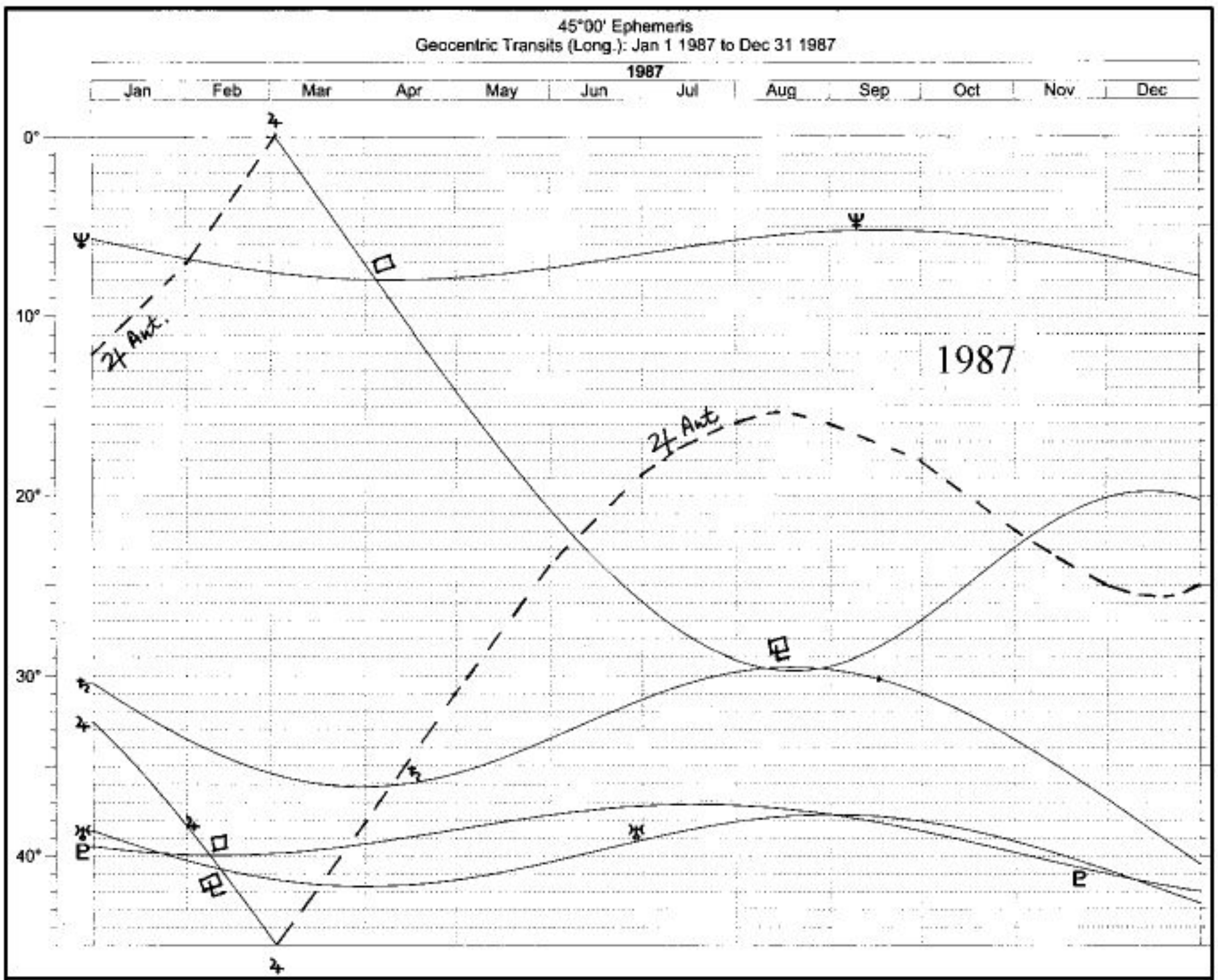
In 1945, ♄ ∠ ♇ occurs twice: in March, at the time of the Allies final assault, and in August, when the atomic bombs were dropped on Japan.



In the above 45° Graphic Ephemeris for 1950, note the within-orb opposition between ♃ and ♄ in June.

1962	♃ ☍ ♇	Cuban Missile Crisis
1966	♃ ∠ ♇ & ☊	Chinese Cultural Revolution. Mob violence & killing in China.
1967	♃ ∠ ♇ & ☊	Six-day war between Israel & Arabs
1982	♃ ☌ ♇	Falkland War between UK & Argentina
1987	♃ □ ♇ & ♄	Stock market crashes (see 1987 graph)
1989	♃ □ ♄, ♃ ☍ ♄	Fall of communism in Europe
1990	♃ ☍ ♄	Iraq invades Kuwait
1994	♃ ☌ ♇	Rwanda massacre. Bosnia conflict.
2000	♃ ☌ ♄	Economic recession, stock market plunges
2001	♃ ☌ ♄ by antiscion	911 (see 2001 graph)
2003	♃ ∠ ♄	US invades Iraq (see 2003 graph)

All the important events (major wars, economic depressions) listed above during the past hundred years coincided with the aspects of ♃ to ♄, ☊ or ♇. It is interesting to note that on the graphic ephemeris, most of the events occurred when the orbs of these aspects reached their minimum. The destructive affect of malefics like ♄ and ♇ is clearly evident. Peace and prosperity can be sustained if ♃ is not adversely aspecting


45°00' Ephemeris
Geocentric Transits (Long.): Jan 1 1987 to Dec 31 1987
1987
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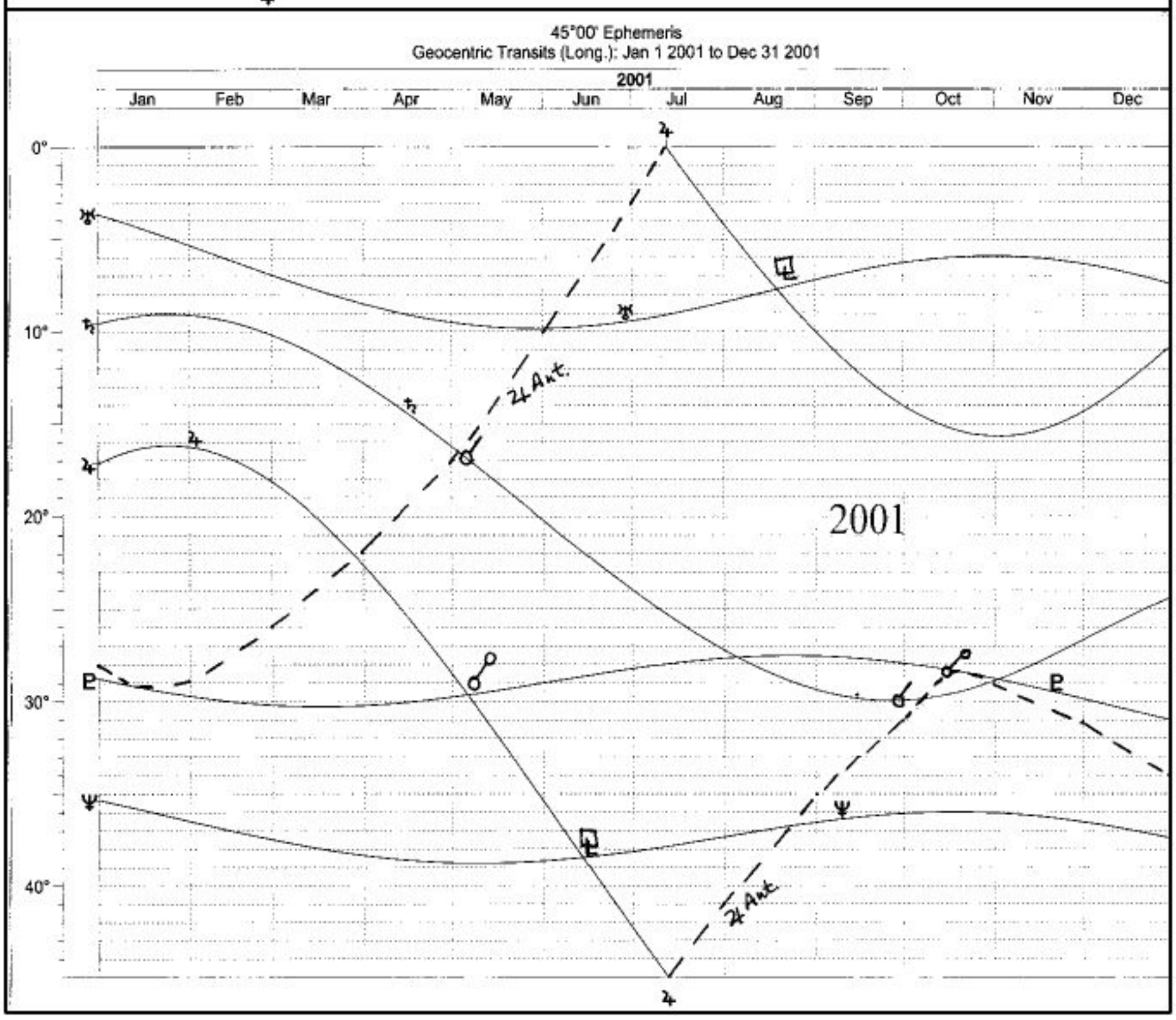
45°00' Ephemeris
Geocentric Transits (Long.): Jan 1 2001 to Dec 31 2001
2001
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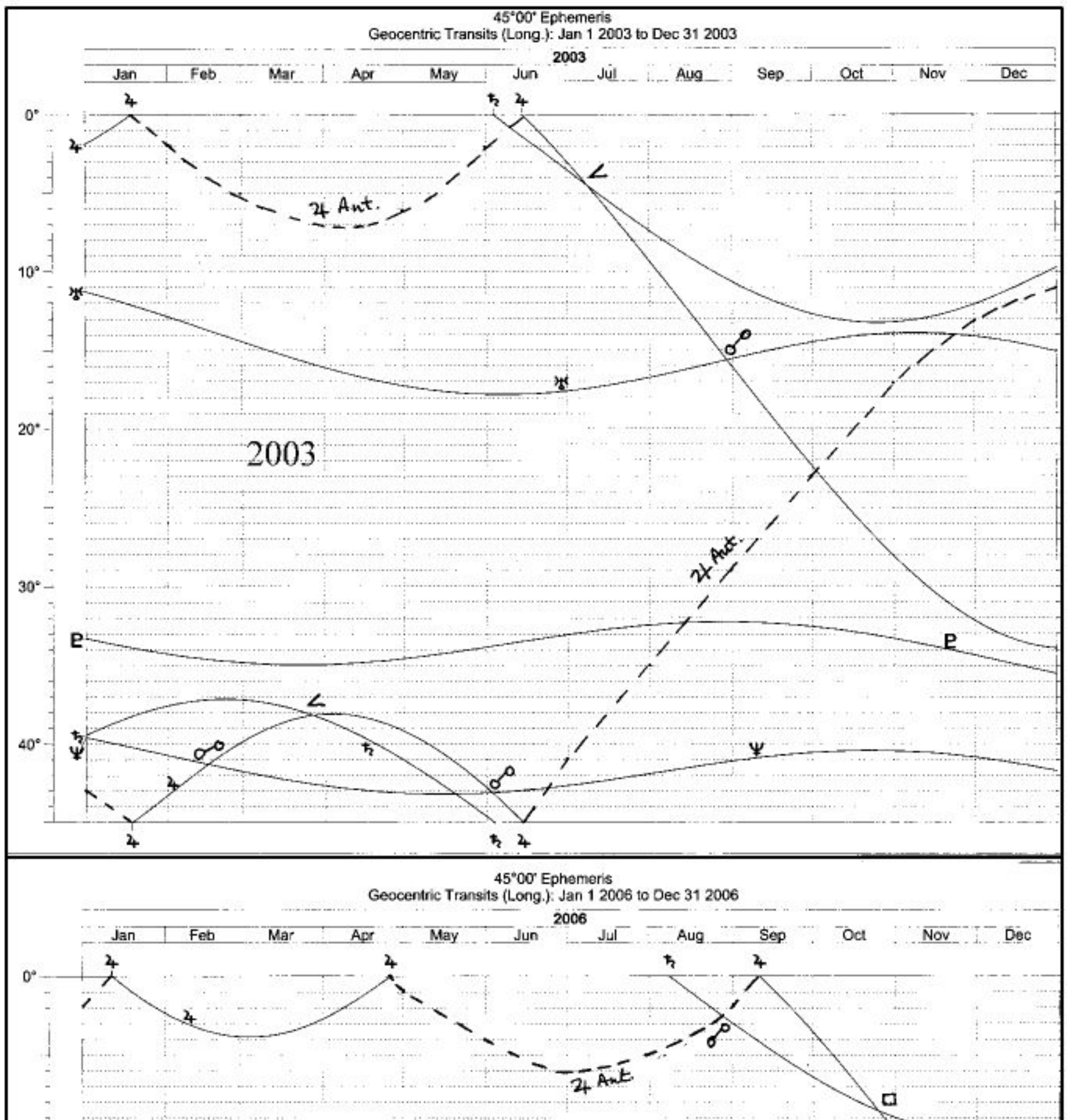
2001


45°00' Ephemeris
Geocentric Transits (Long.): Jan 1 2003 to Dec 31 2003
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2003
45°00' Ephemeris
Geocentric Transits (Long.): Jan 1 2006 to Dec 31 2006
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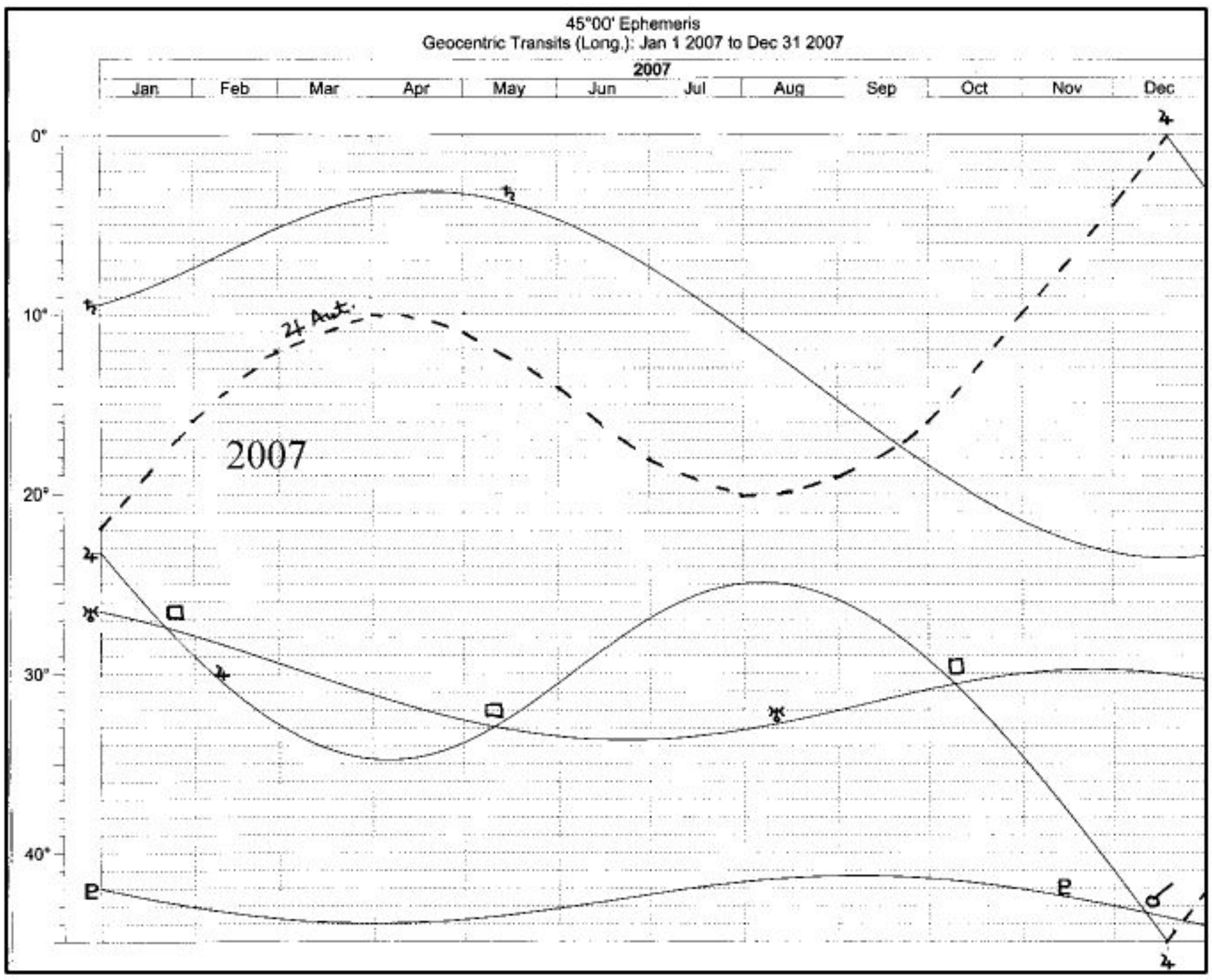
♄ or ♇. The above astrological analysis provides conclusive evidence that planetary forces do indeed influence world affairs. It is a scientific method in the sense that it can interpret all the existing phenomena astrologically and enable us to make predictions.

Prediction

The future trend can be predicted based on the same method of measuring the aspects of ♃ to ♄ and ♇. In 2006, ♃ squares ♄ and is semisquare to ♇. In 2007, ♃ will conjoin ♇. Therefore, I predict that 2006 and 2007 will be inauspicious years. Economic recession and new regional conflicts are likely to occur.



A Double Dose Theory of the Outer Planets

PAULA R. GASSMANN

I HAVE DEEP respect for the order of the visible planets, so interestingly arranged in the solar system circling the Sun: ☿, ♀, ♂, (Earth, of course, with the ☽), ♃ and ♄, a bit farther out. Then there are ♅, ♆ and ♇, and with them comes an orbit of illogical reasoning.

In 1951, Margaret Hone, Principal of the Faculty of Astrological Studies in England, wrote[1] that there was no definite decision about which signs were most likely ruled by the new (outer) planets.

These three outer planets, discovered in 1781 by William Herschel, 1846 by Johann Galle, Heinrich l'Arrest, John Couch Adams, and Urbain LeVerrier, and 1930 by Clyde Tombaugh respectively, are not visible to the naked eye, and are full of mystery and mysticism. They are said to be generational influences because of their slow travel. ♅ is in a sign for seven years; ♆ for approximately 13-14 years; and ♇ for 20-21 years. The consonance with the phase cycle pattern of ♄ is evident.

How far have we come in our understanding of these planets and their rulership fifty years later? There is the traditional view guided by the ancient rulerships:

☉ rules ♌; ☽ rules ♋; ☿ rules ♊ and ♍; ♀ rules ♉ and ♎; ♂ rules ♈ and ♏, ♃ rules ♓ and ♐, and Saturn rules ♒ and ♑. The outer planets are not factored in. This package is very neat and feels systematic, logical, and clear. There is a mirroring in the zodiacal wheel, as if you could fold the zodiacal circle along the cusp of the 5th and 11th houses, and get some additional resonance. Experienced astrologers have this intuitive sense about this simplicity. An Aquarian, for example, can be very much Saturnine, full of socially responsibility. The humor of ♓ is delightful and full of mirth, showing another side of ♃. And ♈ and ♏ are two levels of similar strength, indicative of ♂.

With the outer planets, we're faced with a dilemma. In one theory of modern rulerships, which seems to have stuck, the Chaldean balance is upset. ♅, not ♄, is said to rule ♒; ♆, not ♃, is said to rule ♓, and ♇, not ♂, is said to rule ♏. Do these modern rulerships make sense logically, or have we been tricked?

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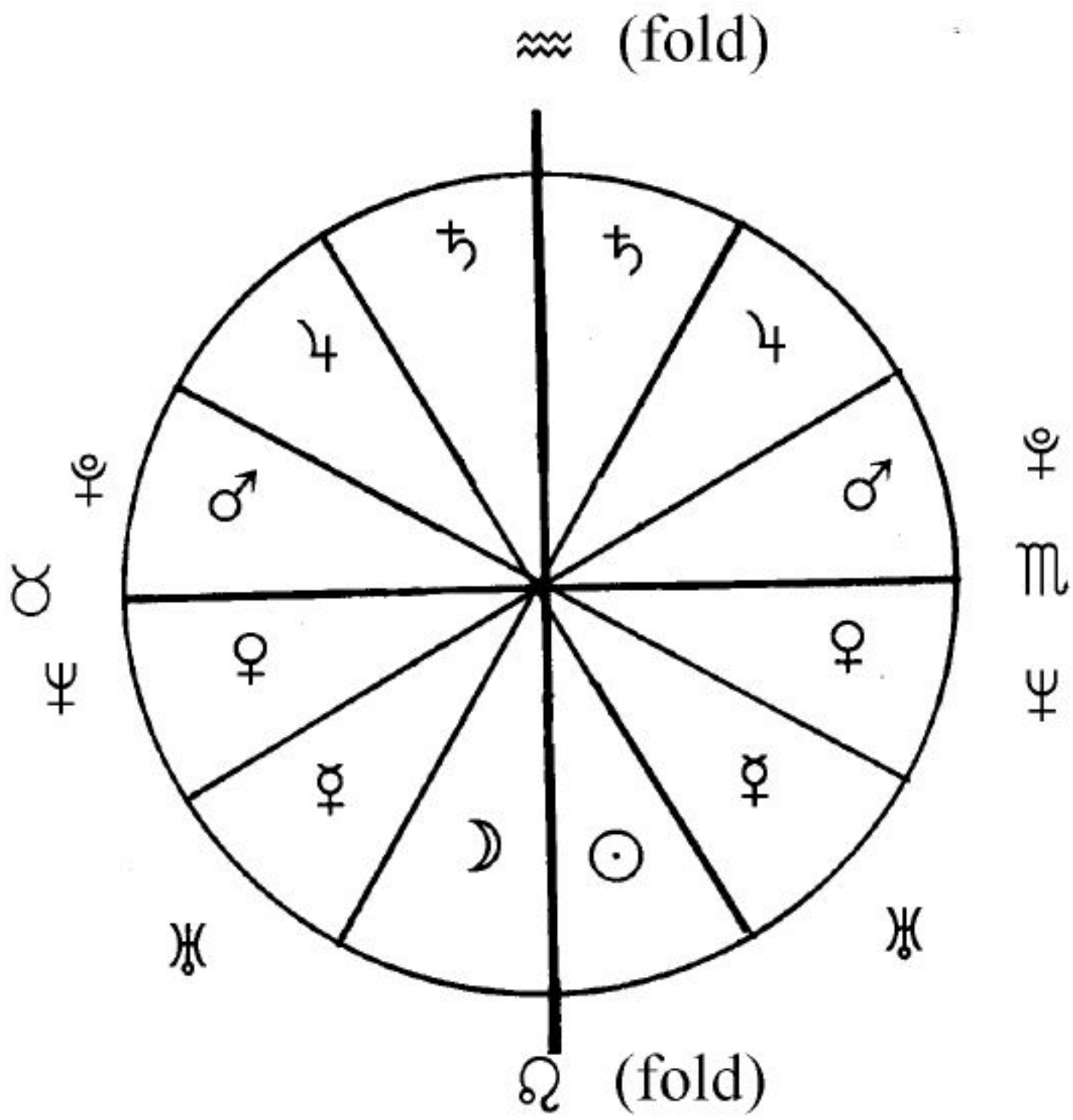
[1] Hone, M. *The Modern TextBook of Astrology*. England: Fowler, 1951.

Hone also mentions another theory with regard to the outer planets, that of the "higher octaves", which is worth exploring. According to this theory, ♅ is said to be the higher octave of ☿; ♆, the higher octave of ♀, and ♇ the higher octave of ♂. If we apply this theory visually, we're back in balance (see below).



Higher octave is a term from music. In music, a higher octave has a certain quality that, when working together with a lower octave, creates a certain fullness. Octave comes from the Latin *octo*, meaning eight. There are eight notes in the C scale (C D E G A B and C) —the lower and higher C are an "octave" apart. The higher one is exactly twice the frequency of the lower, so that they sound almost the same. For example, a tenor and a soprano singer will be in unison, but an octave apart. Octaves relate to the purest of overtones. The lower note has the higher one as one of its overtones, so that they are in harmony with each other. The combined sound of two different octaves can be described as "fuller." Many chords in the bass of the piano or instruments playing the lower notes in the orchestra are in octaves, and give a more rounded and fuller sound.

This suggests that accessing the higher octaves astrologically creates more fullness in life. Is there any value to the suggested fold in the schema above being Ω-≈ for enjoyment? When we look again at the visual, we see that it appears that some planets, namely the personal

planets, have the extra help of the higher octaves, while the social planets do not. Perhaps they, like the luminaries, who also stand alone in their strength and power, seem big enough so as not to need assistance. Looking at the traditional line up again, we see a few pairings:

While all of the planets resonate with aspects of the human experience, the three outer planets align with the first three inner planets. We can explore this further.

The Lights: The ☉ and ☽ pair as the stable lights in ♌ and ♋ with the elements of fire and water. They are strong enough in their positions not to need additional assistance.

The Personal Planets: ☿ pairs ♊ and ♍, in the air and earth elements. ♀ pairs ♉ and ♎, in the earth and air elements. ♂ pairs ♈ and ♏, in the fire and water elements.

And there's another dynamic here. ♀ and ♂ pair, as the lovers, and represent a balance of elements ♉ Earth, ♎ Air, ☉ Fire, and ♏ Water. They are strong, but they function with a short leash, with ☿ in tow, serving as an irritating younger sibling (maybe even with ADD!) sent out by the parents to chaperone the enamored lovers.

The Social Planets: ♄ pairs ♓ and ♐, in the water and fire elements. ♄ pairs ♒ and ♑, in the air and earth element. And ♄ and ♄ pair as the social planets, the transitional planets, moving out into the solar system, out in to the world, with largess and responsibility. Together they also form a balance of elements: ♓ Water; ♐ Fire, ♒ Air, and ♑ Earth.

In terms of our personal journeys, from a psychological perspective, it is the three personal planets, ☿, ♀, and ♂ that seem different. With lustiness curtailed, what help does this personal trio need that would require the big guns from the outskirts, the invisible planets of tremendous proportion? As earthlings, struggling as we do, perhaps we need all the help we can get! Perhaps the personal planets symbolize an access route to a higher, expanded level of consciousness, and are backed up by the outer planets. The personal planets may be one option through which creating fullness presents the greatest possibilities. Here, we have some measure of control or impact on the outcome, and we can benefit from the higher and lower levels for fullness. We can say that higher octave ⚷ helps the mutability of ☿ through ♊ and ♍. ☿ is flighty and mutable in ♊, and practical, discriminating and technique-oriented in ♍. Both of these qualities need intuitive flashes of insight (⚷) to manifest significance. ♀ is sensual in ♉, clear and pure in ♎. Both of these qualities need other worldliness and soulful connections to access the other dimensions which ♆ has access to—think of Rodin's *Psyche*! ♂ is dashing outwardly in ♈ and plunging inwardly in ♏. Both of these qualities are necessary for the transformation of ♇.

Consider how the outer planets work, in their invisible dynamics.

According to Zain[2], Uranian energy moves through electromagnetic force fields, radiating from high tension nerve currents. Zain writes that etheric energies pass through the nervous system with the influence of Uranian energy. Rudhyar[3] describes that Uranian energy operates to release the individual's genius or madness, to make it socially effective. Sometimes referred to as the "Magician", ♅ represents the projective power of the unconscious. As ♅ allows an expansion of vision, it allows exploration and change. It functions as lightning, with flashes of insight, intuitive knowing that proves right. ♅ is the "higher octave" of ☿. As such, it is a trickster, but of a more evolved kind, tricking us to change, not just to crunch the numbers or dot the i's and cross the t's of ☿ detail expertise.

Quite different in operational pull, ♆ represents idealism, and uses the imaginative powers to convince, according to Zain. ♆ is permeable, allowing an easy flow between self and others, often to the detriment of those involved, and between realms of existence and experience. ♆ is the effect of alcohol, the dreamy quality of punch-drunk love. ♆ allows us to kid ourselves, and in so doing, works to undo plans, to sabotage efforts, and to procrastinate far away from reality. From the foggy place of imagination, it functions through fantasy, non-reality, and thus is often associated with deception. ♆ is considered the "higher octave" of ♀, and as such represents the idealized experience of love. There is Venusian love, and then there is Neptunian love. Manipulating desires via mental images, ♆ relies on subtle and hypnotic suggestion. The suggestions lend drama and appeal to the deepest sea of emotion. From the vantage point of the imaginary and ideal, harsh reality can be disappointing. Rudhyar describes ♆, the Mystic known for its dissolving power, as representing the pressure of the collective on the individual who fights for the right to be an individual. Neptunian ideas will drive a hard bargain. Sometimes it is our fantasies that create our realities. But sometimes, even the most convincing are quickly dissolved, like apparitions.

♇ stands for renewal and total make-over. Zain describes ♇ as generating electrical energies of high frequency and short wavelength. These manifest as long distance transmission and intraplanal communication that relies on vigor and force rather than subtlety. ♇'s demands can be obsessive and threatening to the comfort zone, calling for a new order to the personality as it aligns with the ideals of ♆, according to Rudhyar. Ruthless and just to the point of unequivocal acceptance, ♇ represents the

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[2] Zain, C. C. (as Elbert Benjamin). "Astrological Significance of Each Egyptian Tarot Card Part XII: The Enchantress." *Church of Light Quarterly*, Winter, 2004. Vol. 79. No.1.

[3] Rudhyar, D. *The Astrology of Personality*. Santa Fe, New Mexico: Aurora Press, 1991.

renewing face-off with the law of the whole self. It sounds oxymoronic—ruthless and just.

These planets work to symbolize the invisible processes by which the contents of the unconscious rise forth to the surface for implementation in the here and now of the ego's experience. They work to strengthen the ego to enable it to withstand the socialization process, to develop the individualization necessary to move on to the transpersonal realm. These are some of the psychological issues faced on a personal development journey, the experience territory of the personal planets.

♅, then, helps the flightiness of ☿ to get grounded. ♆ helps us by providing a protective bubble sheath of fantasy and romanticism to sort out new thoughts about the world—think Holtz's *The Planets*. ♇ helps us to go to the depth and breadth of matters. It takes advantage of the steam created by the fire of ♈ and the water of ♏ to steamroll whatever's in the way on the path to paving a new way.

It makes *no* sense for the outer planets to rule ♒, ♓, and ♏. Instead, ♅ hovers as a higher octave of ☿ and rules over ☿ and ♍; ♆ hovers over ♀ and rules over ♉ and ♎; and ♇ hovers over ♂, ruling over ♈ and ♏.

If we assume that the outer planets symbolize the evolutionary path of the soul, and if we assume the inner planets represent the area where we do have control and influence, we can begin to look at where we can regulate destiny to some extent. ☿-♅ paired represents genius; ♀-♆ represents love, and ♂-♇ represents transformative action. According to the Hermetic tradition, the destiny is created through an application of energetic antidotes. For Jupiterian distress, one must apply ☿ (♅); for Saturnine distress, apply ♀ (♆), and for Lunar distress, apply ♂ (♇)—in this tradition, they are vice-versa as well, e.g. for ☿/♅ distress, apply ♄; also, the ☉ is applicable to any of the planets. If we combine the applied energy of personal planet antidotes with the higher octave energy of the outer planets, we get the double dose benefit. By pulling in the invisible dynamics of Uranian ideas, Neptunian fantasies, and Plutonian determination we can get out of one of those long suffering slumps of ♄ and ♄ or the emotional territory of the ☽.

These alchemical transmutations are available to use with a working knowledge of the timing factors (progressions and transits), and the way in which higher octaves work. As we continue to do our personal work inherent in psychological astrology, we can rest easy knowing the struggles of the personal planets, where we have far more control than we once thought, and can be aided by the wisdom of the outer planets, which offer some distance and perspective from the heat of the ☉. And what could be better—a double dose of ☿, ♀, or ♂, with their higher octaves ♅, ♆ and ♇, to bring us closer and closer to fulfilling our destiny?

The Invisible Body

WALTER BRAUN

Have we all been wrong for some 2,000 years?
Here is a simple philosophical consideration
that questions how Western astrologers
construct the houses in natal horoscopes.

FUNDAMENTAL CHANGES are not the most welcome of guests—especially when they cause a lot of trouble and work. Even in the face of having the guest I'm going to introduce to you kicked out mercilessly, I would ask my readers to set centuries of conviction aside and briefly suspend disbelief. My claim, in short, is that *none of the house systems usually used in Western astrology can be completely correct*. My objection is so simple that I'm surprised no one came up with it before. In a few cases it might not make much difference, but the vast majority of natal horoscopes would have to be redrawn if my discovery proved correct.

We build a natal horoscope by noting the very moment of birth (and it doesn't actually matter whether we use the first individual breath of the new-born or the cutting of the baby's umbilical cord). The learned astrologer then looks to the east and establishes the rising degree of the Zodiacal sign. This degree marks the cusp of the 1st house which in due course determines the whole structure of the horoscope. But this technique seems to have a flaw.

We ascribe to the 1st house character, looks, health, disposition, vitality, the body (in medical astrology: the head) and a lot more. But at the same time the horizontal line separates the *visible* (houses 12 to 7) from the yet *invisible* (houses 1 to 6). So the 1st house in every horoscope is below the horizon and completely invisible. But the baby in this very moment is already here and **visible**! The crucial point is that we can't use the rising degree (= ascendant) as the starting point of the 1st house.

This triggers the philosophical question why the most visible of all houses—the 1st—should remain invisible within the horoscope structure. The body is the very fundament of our physical existence, and the 1st house the most important of the twelve. So either the horizon (the ASC-DSC line) denotes something other than a separation of visible/invisible, or the 1st house has to start a couple of degrees before the rising degree.

Let's assume someone is born right after sunrise. In ancient astrology this birth was considered to be strongly under the influence of the ☉

(people of authority, strong-willed, good health and so on). But in our usual horoscopes the ☉ ends up in the 12th house—self-isolation, trouble with father or authorities, becomes a victim by own actions and so on.

This is a remarkable difference (perhaps not for the politically-correct astrologer who finds the 12th house discriminated against the rather royal 1st house, but unfortunately astrology only works in a hierarchical system and not within the confines of politically-enforced equality). The Gauquelin study (1955, 1960) which found ♂ in the 12th house of sport stars should have been our collective wake-up call.

The 1st house (together with the 10th) is the most important and beneficial house, whereas the 12th (together with the 6th and 8th) is the most difficult. Either we throw away the age-old differences between house-meanings and declare everything of equal validity (some psychologically-inclined astrologers are indeed tempted to go down this route) or we start redrawing our horoscopes. There are two systems that avoid the aforementioned philosophical problem of the invisible body. One is the whole sign system (one sign constitutes one house), which was used by ancient Greek astrologers and is still the preferred system in Jyotish (Indian astrology). The other one is the relatively unknown method of the Vehlow[1] houses (*Bhava chakra* in the Indian horoscope) where you put the rising degree right into the middle of the first house. In both cases a house contains 30°, while the MC is of no use in the delineation of the house structure.

Take the horoscope of the British Prime Minister Tony Blair[2] at Figure 1 as an example.

The traditional astrologer must be baffled by Figure 1. How can such a world-renowned politician have five planets in the 12th house of losses and self-undoing? Ptolemy was wise enough to start the first house 5° above the Ascendant, so at least the belligerent ♂ would have been in the 1st house. If one, on the other hand, takes the rising degree as the middle of the 1st house (see Figure 2) ♄ would also reside there. Considering his unwavering support of military action in Iraq, the combination of the war-like ♂ with the unshakeable self-confidence of ♄—ruling the 7th house of allies!—characterize this politician very well. Also worth mentioning: ♀ switches from the 12th house (Tony may have a lot of mistakes, but secret love affairs are not among them) into the 11th house of trusted supporters—without a bunch of very close friends Blair would never have made it to the top. With either whole sign or Vehlow houses

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[1] Johannes Vehlow (1890 - 1958) was born and lived in Germany. He wrote the 8-volume "*Lehrkurs der wissenschaftlichen Geburtsastrologie*" (Training Course in Scientific Natal Astrology). He is largely forgotten today because he remained firmly welded to traditional astrology and its acceptance of fate.

[2] Data: 5:10 UT, 6th May 1953; Edinburgh, Scotland: 55N57, 3W13

TONY BLAIR

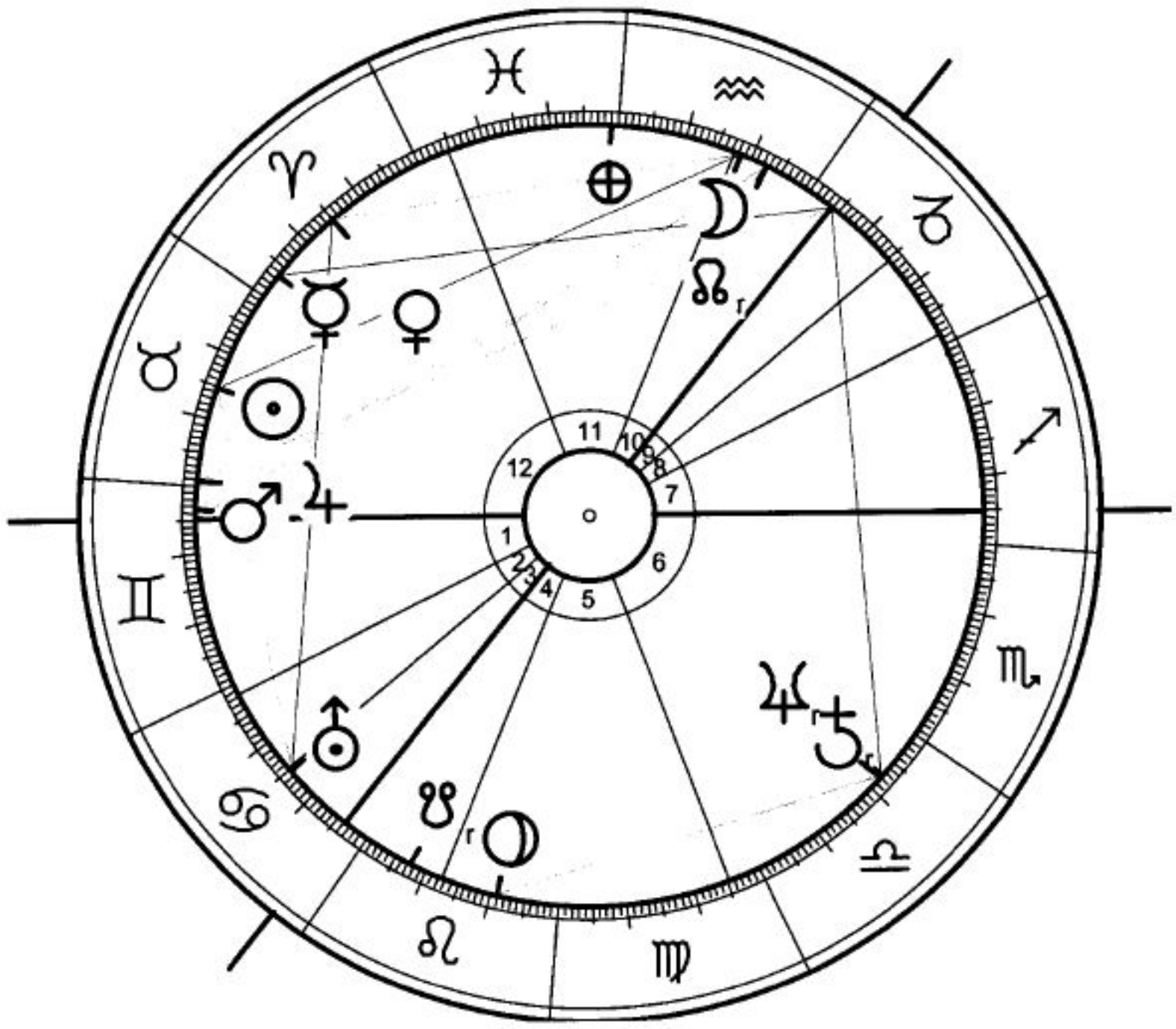

Figure 1: **Placidus houses**

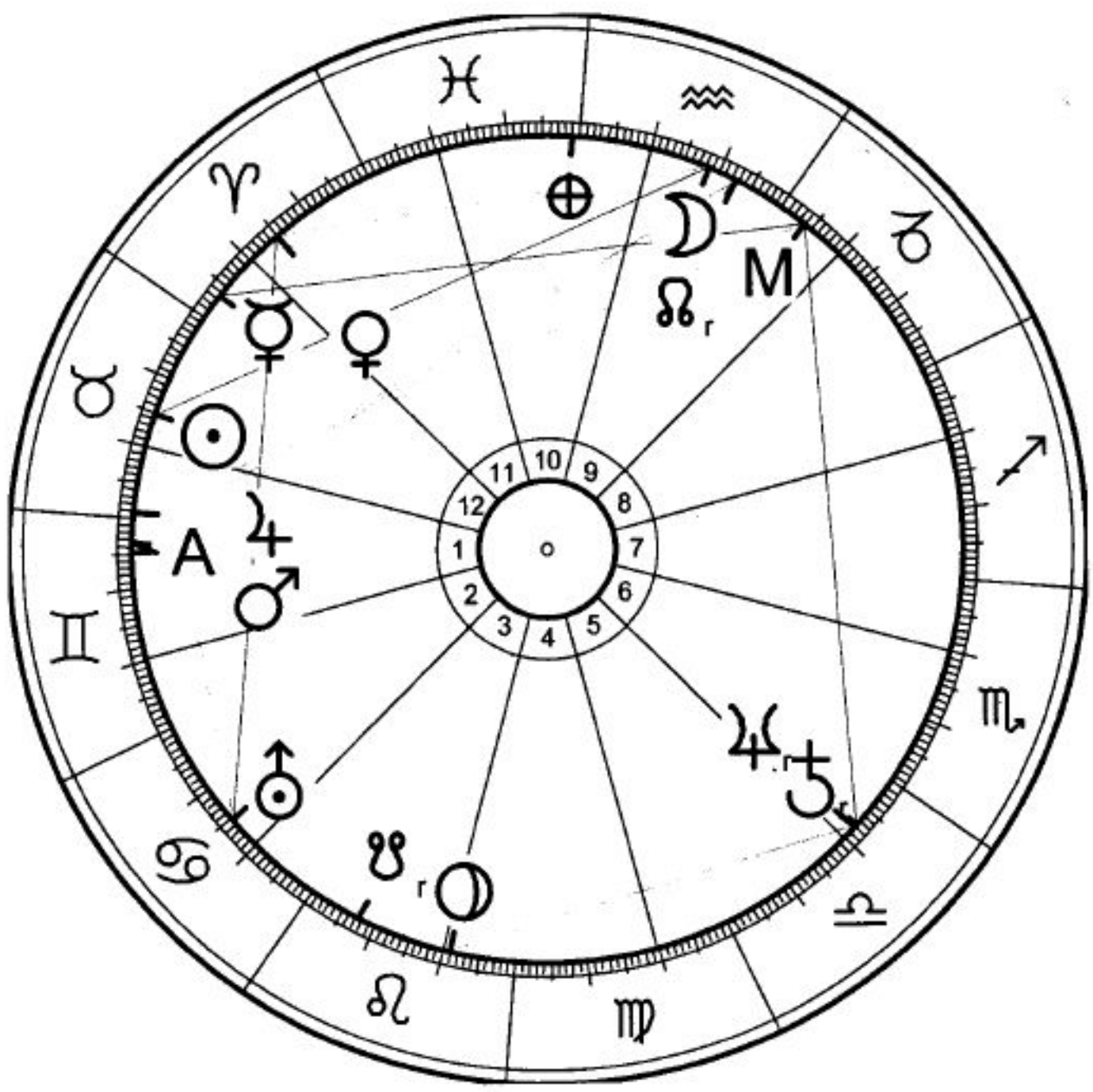

Figure 2:
Vehlow houses

the ☉ remains in the 12th house so there is a good chance that history one day will come to note: This "king" caused his fall himself.

Another example, is Madonna[3], one of the most prominent women in the world.

Is Figure 3 the chart of a self-confident, extremely famous and rich person with a lion-like mane? With all the powerful planets in the 12th house we would expect a successful hospital or jail director or a monk perhaps. But a world-renowned entertainer?

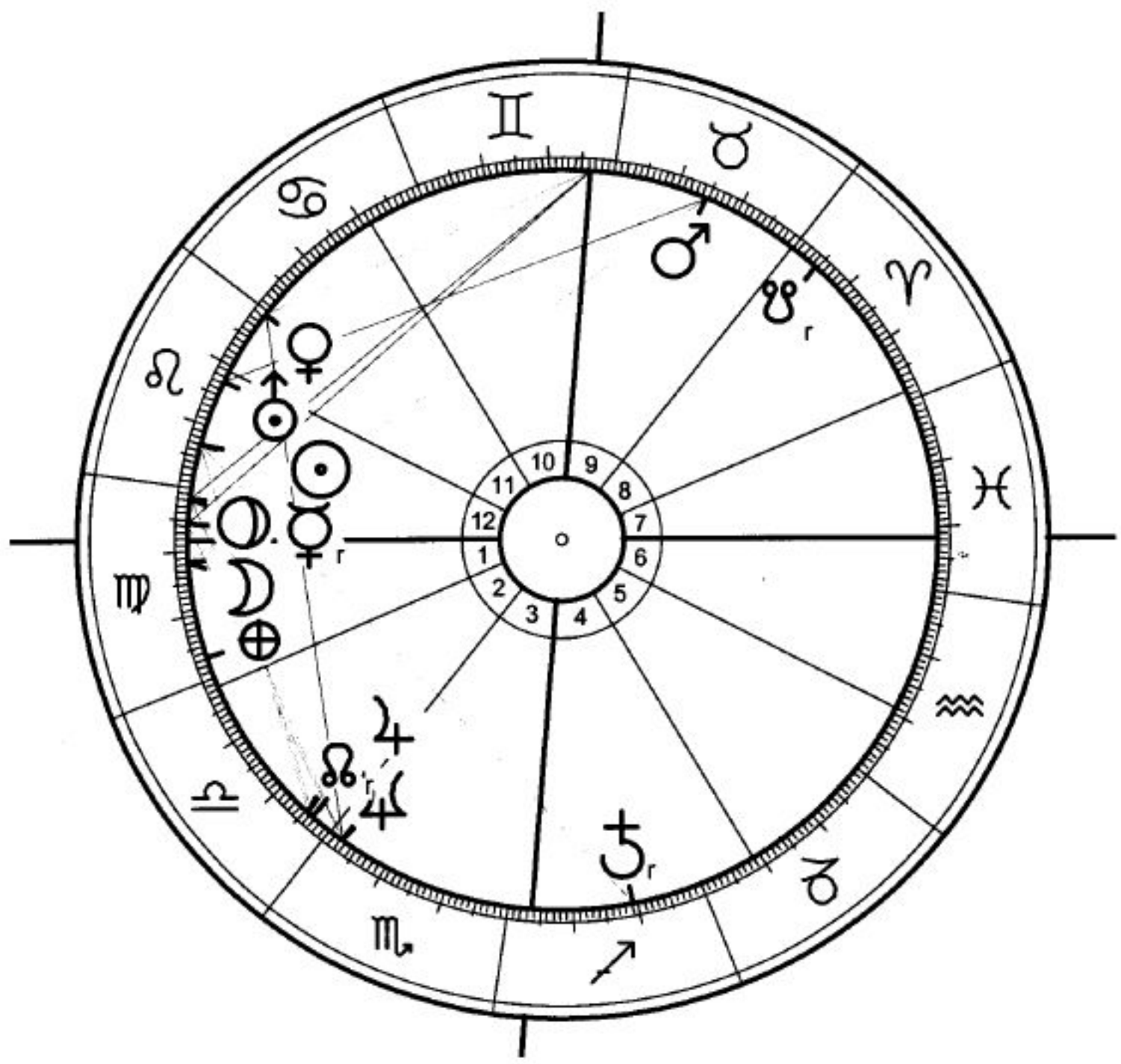

Figure 3: **Madonna**
Placidus houses

Please compare the planets' house positions in the above with those shown in Figure 4, the Vehlow chart.

The powerful ☉ is right on the cusp of the first house which also includes ☿, ♇ and the ☽. Now that oozes power! The ⊗ in the 2nd .house, ruled by the well fortified ☿, fits into the picture, as does ♄ conjunct the luck-inducing ☊ (= public influence) on the cusp of the 3rd house of determination (and entertainment). Since ♄ actually is somewhat at a loss in the 3rd house we shouldn't expect the quality of her work to mirror her fame.

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[3] Data: 1:05 UT (7:05 EST), 16th August 1958, Bay City, Michigan: 43N36, 83W54.

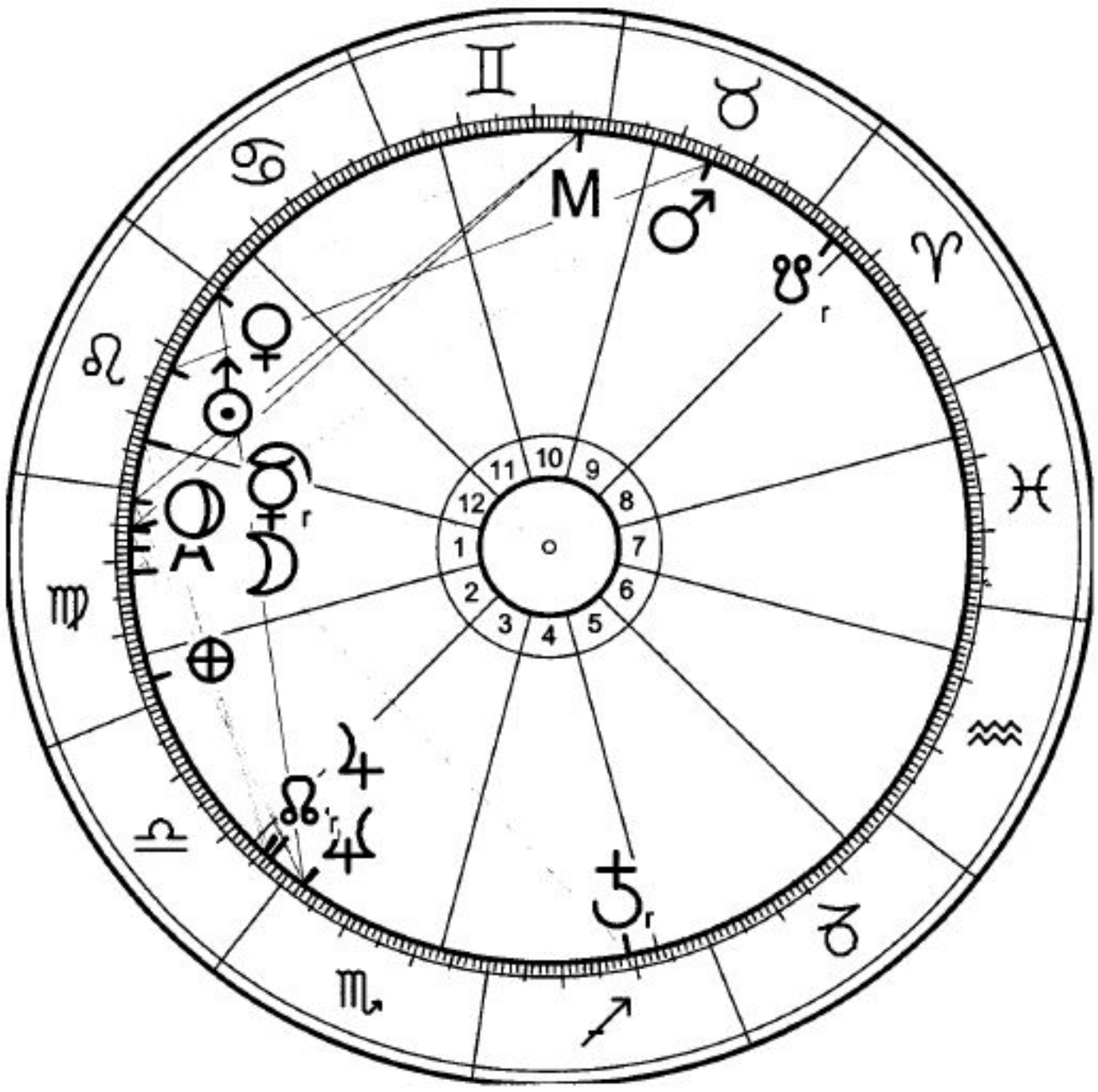


Figure 4: **Madonna**
Vehlow houses

Another example is Sonia Gandhi.[4]

Her political interest is clearly documented by her 1st-house ruler ☉ in the 5th house. But is this the chart of a woman who is surprisingly voted for prime minister in one of the world's biggest countries? No way. Compare the planets' position in the Vehlow chart:

♄ (which, by the way, rules India) is in the 1st house here, together with ♇. ⊗ right on the cusp of the 7th house is an indication that her rise is due to her late husband. Why did she abandon her position? Perhaps due to an astrologer's advice: ♇ squares ♀ (ruler of the 3rd house: relatives) and ♃, which rules her children—she obviously was afraid that taking over political power could trigger an assassination. Her politically-aspiring children have a much more powerful position anyway, considering the impressive mutual reception between ♂ and ♃. ♄ in ♌—which also characterizes her murdered husband, Rajiv Gandhi—in Sonia's 1st house is comparatively weak.

For those who miss the MC in the house equation: It is by no means clear that the twelve houses are a projection of the twelve signs onto the

[4] Data: 20:30 UT (21:30 MET), 9th December 1946, Lusiana, Italy: 45N47, 11E34

SONIA GANDHI

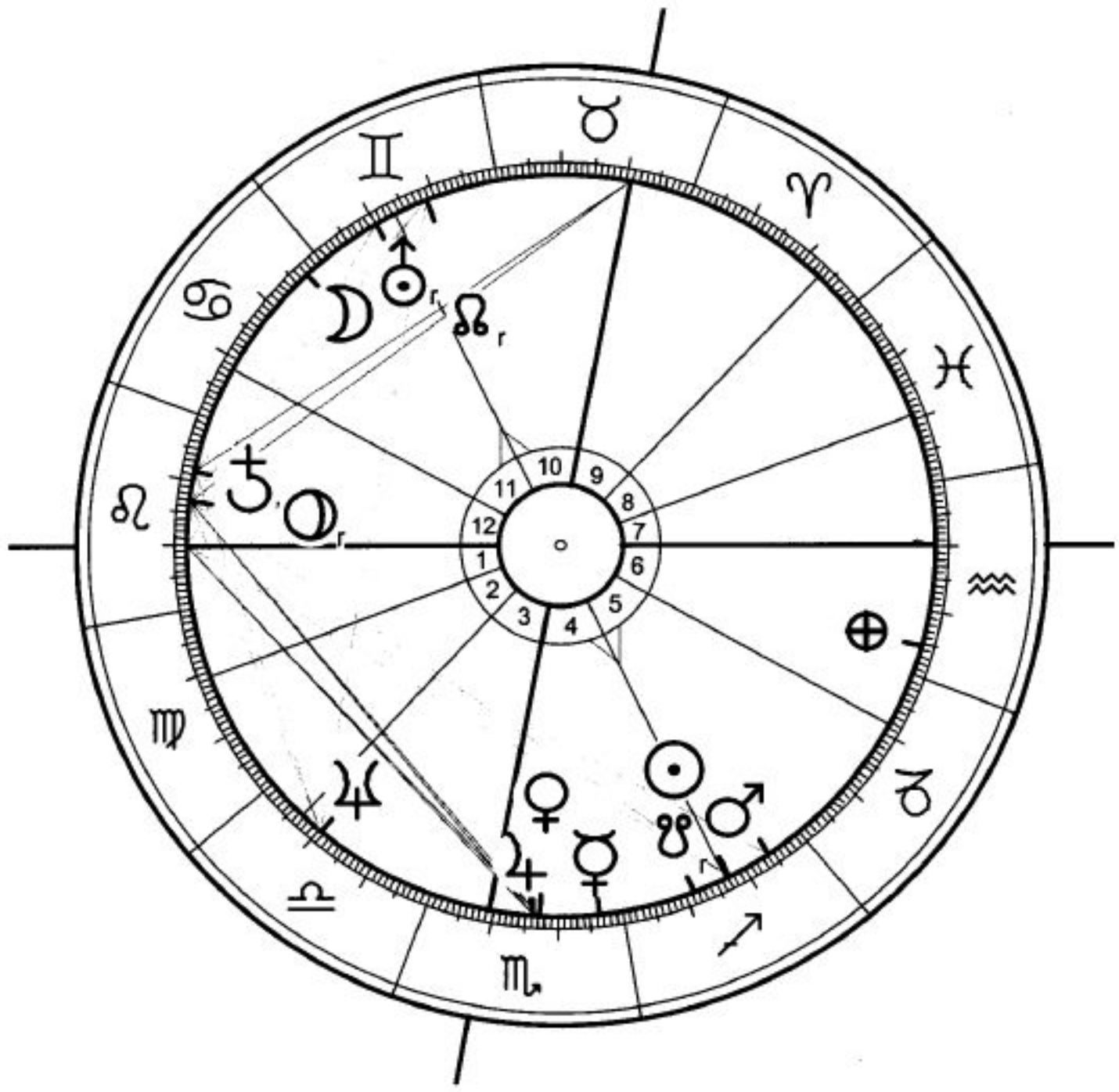


Figure 5:

Placidus Houses

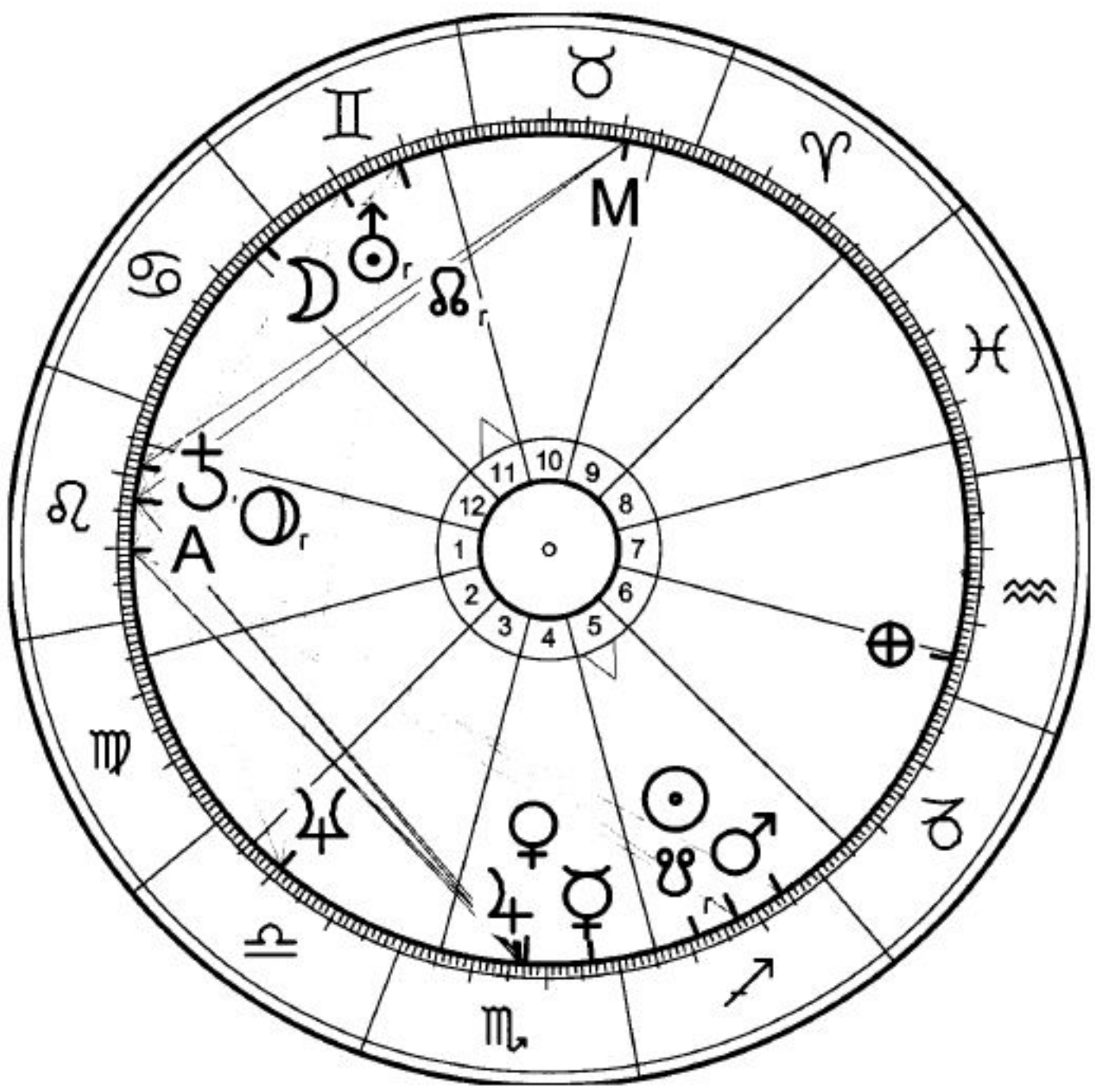


Figure 6:

Vehlow Houses

earth. Hellenistic astrology derived the houses' meanings from philosophical implications, intimately connected with the human cycle of life, and looked at through various prisms of fate.

Modern astrology got it completely wrong by adding description of houses to sign interpretations (and, yes, the so called "astrological alphabet" where the 1st house equals ♈ equals ♂ and so on is totally unfounded). A star sign is primarily used to determine a planet's position in the sky (= strength).

When Indian astrologers analyse someone's life patterns they do not start from the ☉-sign (the ☉ being only one among nine planets) but from the rising sign. Let's say we have a horoscope with ♋ rising. An Indian astrologer would automatically conclude: late marriage (apart from those cases where specific factors indicate otherwise). Not because "late marriage" is an ingrained idiosyncrasy of ♋, but because Cancerians always have the slow ♄ as ruler of the 7th house of marriage and the 8th house of troubles and delays. And why do people born under the sign of ♋ enjoy home-life so much? Because ♀, planet of joy and *karaka* of the 4th house as well, rules the 4th house (provided you use the system of one sign = one house). So Indian astrology starts interpretations from the rising sign in order to see in which areas of life (= houses) various planets have strengths or weaknesses and how they interact with the ruler of the 1st house. The houses—and not the signs—hold the key to one's fate and meaning in life.

What has been said so far has implications only for the interpretation of natal horoscopes—horary charts are not affected by my considerations. The astrological community is warmly invited to tear my conclusions apart.

The Logic of the Zodiac

BARBARA KOVAL *D.F. Astrol. S.*

THOUGH THOSE who developed astrology far back in the Age of Taurus did not have today's scientific knowledge of the structure of the universe, they were able to put together an organized and true view of that universe with a combination of observation, mythology, symbolism and logic.

ELEMENTS

We may think that the idea of only four elements was very naive in the light of the modern definition of an element, which is composed of a specific number of subatomic particles. The meaning of element is actually something that is pure and cannot be broken down into anything smaller. In ancient times the elements were the basic materials of which all the universe was composed. If we think of elements in that sense then Uranium would have to be a part of everything, which would be true only after a nuclear holocaust. If we look around us we see solid materials, fire, and water. We breathe air, which we cannot see, but we would die without.

FIRE is the energy that is essential to life and motion. It is the power of creation and the fuel for continuance. It is the ☉ without which plants could not grow, nor could people see what is around them. The ☉ is the source of heat and light. It is the fundamental element of the Creator, God.

EARTH is the land, vegetation, soil, materials out of which other devices are made. It is ultimately the basis on which we are able to feed ourselves and survive.

AIR: Without air to provide oxygen to enable us to breathe and metabolize our food we would die even if only deprived of it for a few minutes. The ancients may not have known this in a scientific sense, but they correctly identified its essential nature and need.

WATER: Much of the earth is covered with water. We can survive even a week without food, but we cannot survive more than a day or two without water.

ORGANIZATION: Fire comes first since it is the power of creation itself. Earth follows next as it provides the basis of life. Air is next since it enables both motion and communication. Water represents not only a major substance on our planet but the flow of time. These four elements form the basis of the first four Signs of the Zodiac: ♈, ♉, ♊, and ♋.

PLANETS

If we consider the Earth as the center of the universe, we can see that ♂ is the nearest planet on the far side. It balances ♀, the nearest planet between us and the ☉. ♀ and ♀ Mars rules Signs that are opposite in the Zodiac: ♈, ♎, and ♉ and ♏. If we move out one more planet we hit ♃ on the far side and ☿ on the inside. They, too, rule opposite signs. ♍, ♓, and ♊, ♐. After ♃ comes ♄. It balances the ☽ with respect to ♋ and ♑. The ☽ is the nearest celestial body on the inside and ♄ the farthest body on the outside. Though the ☽ does not fill the space inside ☿, it does represent one of the major lights as far as observation goes. In many ways the ☽, though a satellite of the Earth, does represent the "light" of the ☉ after dark. In that sense it follows the pattern. The next celestial body going in is the ☉. It is balanced by ♄, the outermost planet in ancient times. The balance here is ♌ and ♒. All the Signs are now represented by the planets and lie opposite one another in the same sense that the inner and outer celestial bodies balance one another. This does remind one of the oscillation factors in Chaos Theory. The determinant is the Stable Attractor. The Stable Attractor is the center of a pendulum swing, the point at which the energy runs out and there is no longer any movement. Of course, the ancients thought of the Earth as the center of the universe and unmoving, which is why the earth is not represented on an astrological chart. The chart *is* the earth. The ☉ was actually the center of our system they did give it the importance and prominence it would have had if it were. The ☉ rules the heart, the determinant of life in earlier times. Today death is defined as brain dead, because non-beating hearts can be revived. In Horary astrology the ☉ is the heart of the matter, the key to solving the crime or finding the truth of any situation or condition. The ☉ and ☽ are also given primary importance in a variety of astrological techniques as well as in defining the key impulses through which all other urges manifest. The ☉ and ☽ rule eyesight as well as perception of the world in which we live. Although the ☽ is relatively insignificant as a celestial body in the universe, its nearness and size make it equally important. Even though they did not know the ☉ was the center they gave it the prominence it deserved and also assigned it to God, the true Center and Creator of everything.

Modern Science is now approaching what mankind intuitively knew for thousands of years. One of the main tenets of Chaos Theory, which is replacing Newtonian physics, is "Replication across Scale." In effect it means "As above, so below." It takes that concept even further to the point where we can now say the structure of the atom looks like a miniature of the solar system, which was forbidden in our high school science classes. It has often been said, "When Scientists finally reach the top of the mountain of truth, they will be met by a bunch of grinning theologians." A few astrologers will be there, too. In fact, it is time the grinning

theologians recognized the truths of astrology, which were developed through centuries of observation and correlation.

MYTHOLOGY

The ancient stories of the pantheon of gods and goddesses represent essential truths of humankind in symbolic and allegorical form. These deities were assigned to various functions and urges in the human psyche, just as astrology is the most accurate depiction of all the urges of humankind as they manifest in individuals.

Mars, the God of War, was assigned to ♂, the planet. Venus the goddess of love was assigned to the planet, ♀. Not only are they "partners" they represent the truth of the necessity to mate and produce offspring, as well as the need to make peace in times of war. So pacts, agreements, and partnerships, associated with ♎ are actually the combination of the two in one sign, opposite the necessity to take aggressive action to get things started in ♈. ♂ represents sex and death in ♏. ♀ in ♉ is money and possessions, another instance of their combining resources and comfort. Death creates possessions for the inheritors. Sex, death, love, and wealth form a perfect partnership.

Mercury or Hermes, the messenger of the King of the gods was assigned to ☿, the planet nearest the ☉. The story of Prometheus, who stole fire from the gods, may well have been a form of ☿, often associated with the qualities of the trickster and sometimes of the thief, whose sleight of hand and speed is the mark of a successful pickpocket, or the successful safecracker/bank robber, whose careful planning and attention to detail echo the skills associated with ☿. While ☿ is closest to the ☉, the real king and creator/sustainer of the universe, it is the "partner" of ♄, the mythological king of the gods.

Saturn or Chronos was a creator of the pre-universe. Chronos is the origin of the word, chronology, the passage and orderly progress of time. Time is our incomplete perception of the fourth dimension, a definite limitation of our ability to view the entire universe, material and immaterial. ♄ is a planet of beginnings and endings as well as a signature of limitation and rock hard materiality. The cycles of ♄ represent major turning points in our lives and high achievements. A turning point is both a beginning and an ending. The "partner" of ♄, the ☽, is also a timer on a smaller scale. It often marks the day of the major Saturnian event, as well as the turning points of the month.

SIGNS

Because the planets and signs are not of the same number, some planets are assigned to more than one sign. ☿ as a planet of duality, much like Janus, the god who looks both forward and backward, is naturally assigned to the two Mutable Signs, ♍ and ♊. ♀ rules both ♉ and ♎. ♀ as a planet associated with pairs is logical to have a pair of Signs. The same

is true of ♂ in an opposite way. You can't destroy or kill without a target. ♂ gets a pair, too. ♃, as king of the gods gets more than one as befits his station. ♄, the planet of limitation and change gets ♒, the Sign of the unanticipated and of hopes and dreams beyond limitations. When the newer planets were discovered, they had to find a place for themselves. ♒, ♄ ruled, was logical for ♅, the unexpected. This did not deny ♄, only reinforced the change properties of that planet as a symbol. ♆, the large gaseous blob was perfect for ♓, the immateriality of whatever precedes creation and the emergence of events and people. It does not interfere with ♀ Jupiter only reinforces the mystery of the past and the great beyond, the realm of the king of the gods. ♇, a planet associated with destruction and death, is a natural for ♏. It can be thought of as ♂ squared. Even though the ancients did not know of the recently discovered planets, they did create a system that had ample places for them. Even now there is talk of a possible planet beyond ♇, a double planet, much like the bifurcation process that precedes change in Chaos Theory. Perhaps, one day we will have 12 planets, one for each. One has to wonder why twelve signs were chosen; after all we have 13-14 New Moons in a year. Most likely it is to have a number that is divisible by both odd and even numbers and an easier way to divide the circle of time. The number of days in a year is not a whole number, but 24 hours in a day (double 12) works out just fine as far as sunrise and sunset go, particularly nearer the equator, where most of astrology was developed.

MODES

There are 3 Modes, which define activity (perhaps the true reason for 12 Signs, equally divisible by 4 and 3 to accommodate both Elements and Modes).

CARDINAL: Any action has to have a starting point or have the energy to move forward, so cardinality represents the starting point and the impulse to move. In a time sense it represents now, the present.

FIXED: Once an action has started it must be kept going. Fixity is holding on. In a time sense it represents the past, in other words memories which endure.

MUTABLE: Nothing lasts forever, so the next faculty has to do with change. As we, humans, age our bodies change considerably as in Shakespeare's 4 stages of man: whining baby, crawling on all fours, adult on two legs, to a stooped old man with a cane, three legs. In a time sense mutability represents the future.

THE GREAT PYRAMID

The most stunning of all measures, The Great Pyramid of ancient Egypt is a compendium of all the dimensions of this planet. The circum-

ference of its base matches the circumference of the Earth when miles or feet are changed into cubits. Its main inner passage way aligns with *Sirius* and Horus in *Orion's Belt*. *Sirius* timed the flooding of the Nile. While we can easily target stars with modem telescopes, think of the amazing feat of building a huge structure that can do the same. The tip of the pyramid aligns with the starting point of the Zodiac, much like Greenwich today. It marked the point on earth that aligned with *Alcyone* (going backwards the point where the constellation ♉ starts).

Surely the clear air of a desert kingdom was a factor in being able to see stars clearly, but to be able to construct a huge mountain of stone with equal precision almost defies reason. The ancients used what might be called macro-precision, the opposite of our micro-precision techniques. The seven wonders of the ancient world were indeed wonders. We still can't figure out how most of them were built.

Astrology is thus the key to understanding not only events and people, but indeed the structure of the universe.

The Astrological Symbolism in the Great Pyramid

RONALD LAURENCE BYRNES

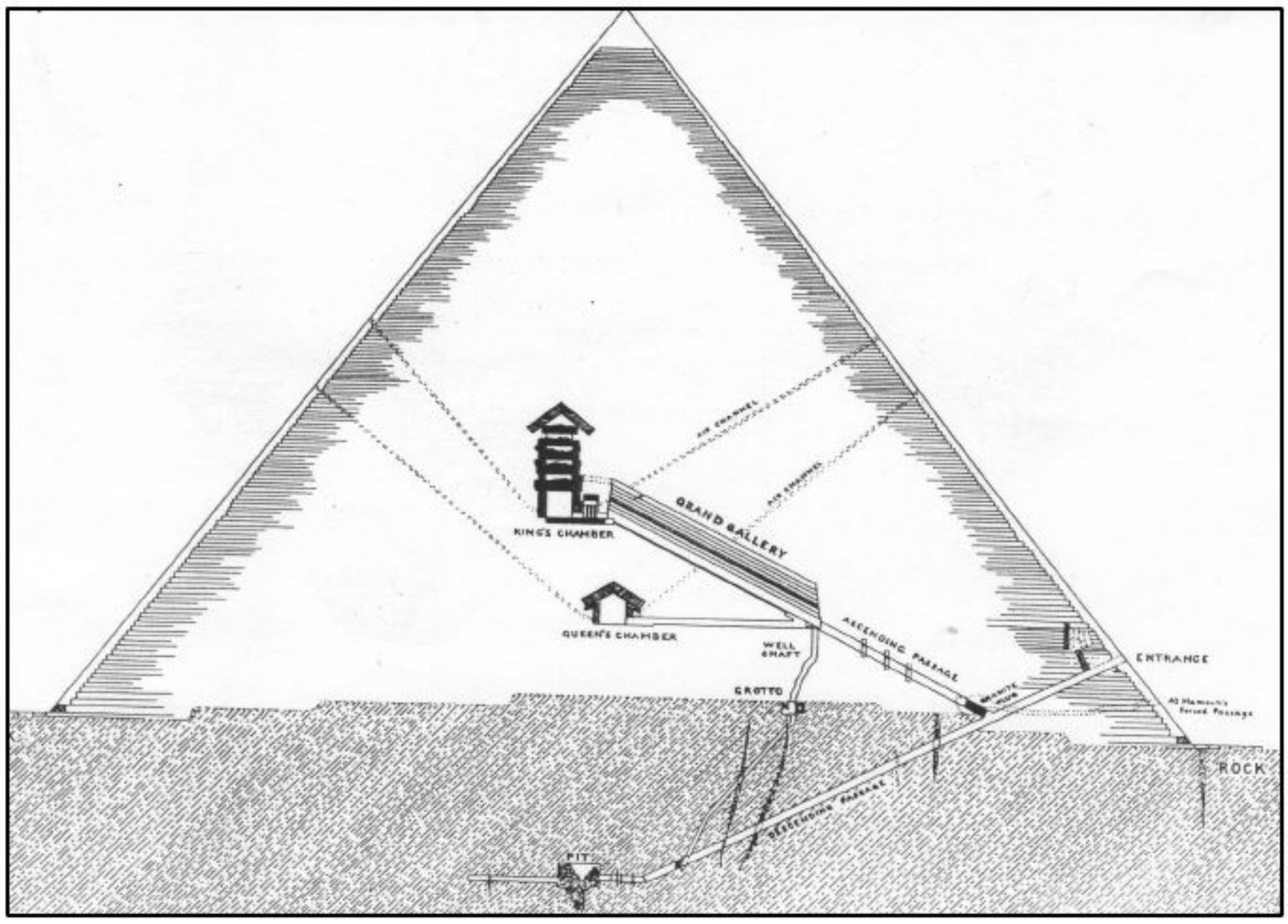
IT IS GENERALLY acknowledged that the design of the Great Pyramid' of Giza incorporates not only the geometric values of π and φ and a plethora of astronomical alignments and geodetic coordinates and measurements but, in its interior passages and chambers, in addition to reported regenerative and preservative functions, it contains a system of symbolism which may operate on several different levels.

It is obvious from the cubit measurements and the transitions of granite to limestone in the passages—often at points which make no engineering sense—that the designers were trying to communicate symbolic truths; the nature of these truths has been the subject of much controversy for more than a century. One major feature of the passageways that have received relatively little attention is the corbels, or overlaps, in the walls of the Grand Gallery leading up to the King's Chamber passage.

Several Egyptian pyramids have passages with walls or chambers that are built up in progressively narrowing corbels. But the Great Pyramid's Grand Gallery has a combination of features that renders it unique.

Without going into the system of perforated ramps bordering the base of each side-wall, which may have been for the insertion of posts for cross-beams to seat astronomical observers during the years when the roof was open (before the Pyramid was completed), I want to get right to the corbels and roof themselves.

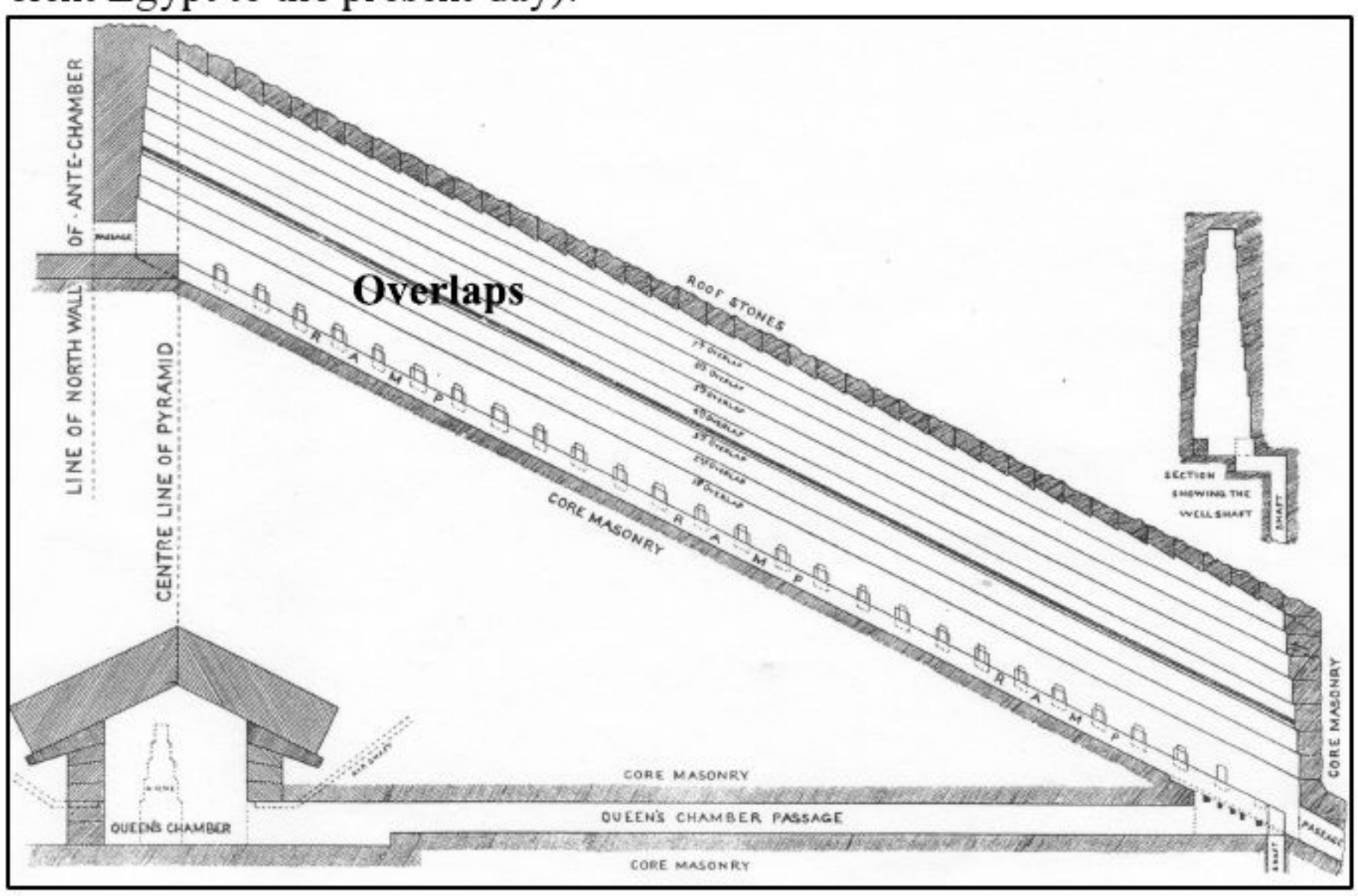
Even if the corbels also had a technical function connected with astronomical observations—in addition to strengthening the Grand Gallery walls—their number, and the number of "ratchet" teeth in the top edge of the highest corbel (to support overlapping roof-beams in the steeply slanting passage), are not random, but carefully chosen for their symbolism. In addition, one of the corbels has a groove running its entire length on each sidewall. This groove, it has been suggested, may have been for the insertion of a screen to be slid down the passage, above the head of the observer; small holes cut into the screen may have projected the image of a planet, or sunspots, onto the smooth floor, as the body in question transited the open-roofed passage.



Sectional Drawing of the Great Pyramid

There are *seven* corbels, the lowest beginning some eight feet above the Gallery floor level, and each being approximately three feet high. In the third corbel, counting upward, is a groove about ¾" deep and almost 6" wide, running along the corbel about 6" above the bottom edge. Now, the interesting thing in all of this is that the top six corbels extend around the *end* walls (north and south) but the *bottom* corbel does not extend around the *north* wall, and the *groove* in the third corbel does not extend around either the north *or* south walls.

With the massive amount of labor and the comprehensive care lavished upon the design and construction of the Great Pyramid (which has stood for at least four and-a-half millennia), one has to presume that details such as these are meant to signify something. The seven corbels, it would seem to me, are to represent seven planetary orbits. Since we are dealing with *symbolism* here rather than realistic schemata, we must not expect exact correlations in terms of proportional size, distance, etc., but rather a more general relation between man (as candidate for initiation into the Solar Mysteries—which is the ultimate function of the Great Pyramid) and the solar system of which he himself is a microcosm. (This species of symbolism is not at all foreign to Mystery schools from ancient Egypt to the present day).



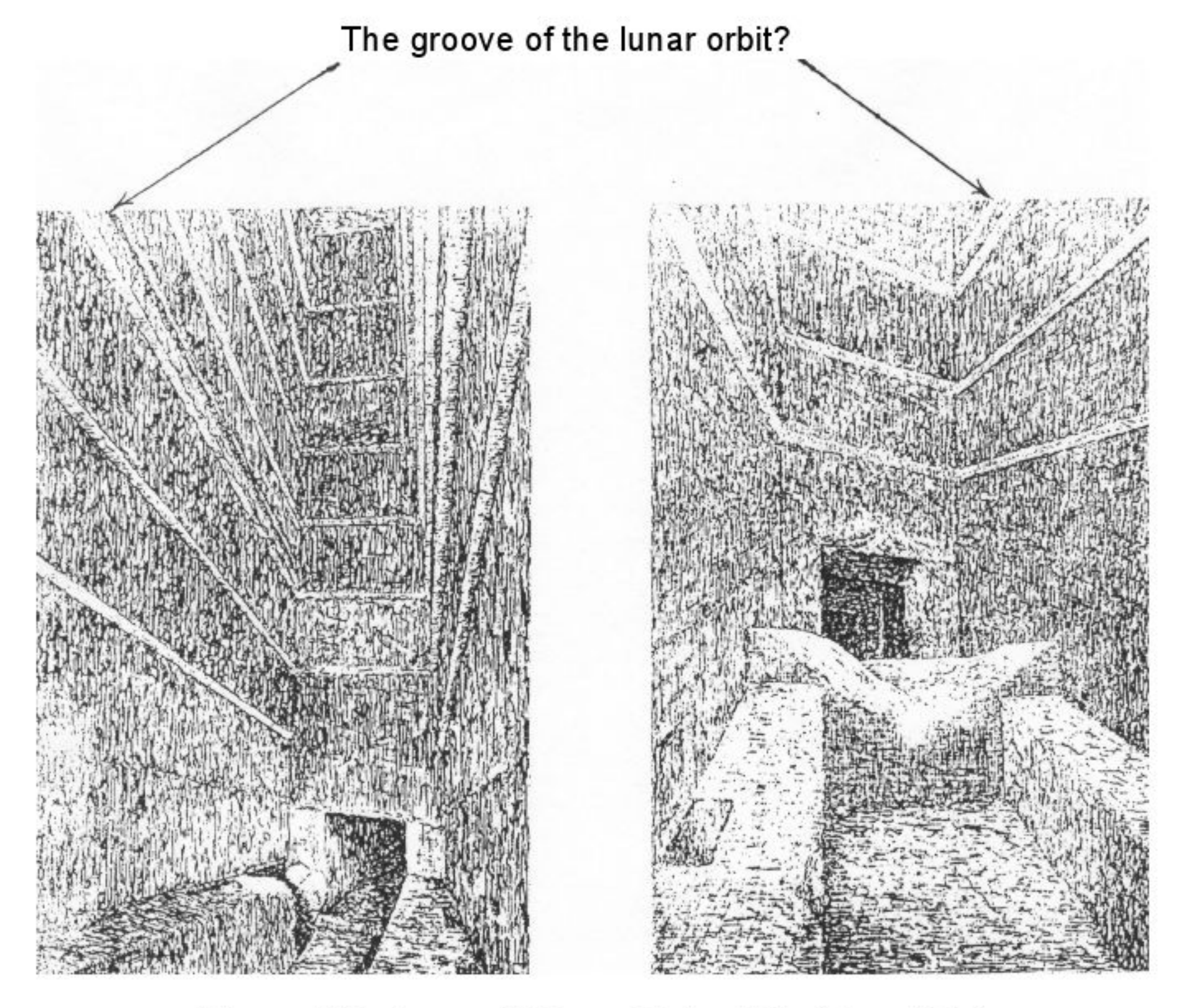
Sectional Drawing of the Grand Gallery & Queen's Chamber & Passage

The orbits are, counting upward (that is, from the viewpoint of the candidate entering the Gallery at the lower, or north, end), ☿, ♀, ⊕, ♂, ♃, ♄ and ♅. This last body would have been known to the Egyptian astronomers as the mystery planet, visible only rarely with the naked eye, but more frequently in the clear desert skies of Egypt. (I have seen it myself, on a particularly clear June evening in 1970, from the east shore of San Francisco Bay, almost directly overhead--a pale greenish dot glowing steadily against the backdrop of the stars in the constellation ♍).

The orbit of the earth, then, is the one with the *groove*, broken at the *north and south* ends: the *orbit of the* ☽ and its *nodes*.

Is the break in ☿'s orbit (at the north end) symbolic of a connection to the ☽? W. Marsham Adams, in *The Book of the Master of the Hidden Places* (ed. E. Langford Garstin, 1933, London), says of the Egyptian equivalent of the god Mercury: "Thoth, the Great Lord of Wisdom and

Measure, the divine recorder, before whom stood the Balance of Justice, wherein the light and darkness of man's mortal life were weighed, was lord, not of the sun, but of the moon, and so to that latter orb we are indebted for our fundamental standards ... of space and time....". It is as if the designers are saying, "When you reach this Hall, your ordinary consciousness (☽-☿) begins to break down. Prepare for Illumination.'" The topmost corbel, representing ♅, the seventh or hidden planet, is right up there touching the solar ray, with its forty waves[1]: the gestation of Illumination. Forty is the number of gestation (forty weeks), and this number of "ratchet" teeth in the top of the ♅ corbel thereby symbolizes the rebirth of the candidate's inner, or solar, center at Initiation.



Views of the Lower & Upper Ends of the Grand Gallery

[1] Charles Piazzi Smyth, in *Our Inheritance in the Great Pyramid* (fifth edition, 1890, p. 302) says that there are thirty-six overlapping roof-beams, in the Grand Gallery, but William Kingsland and Morton Edgar both counted them in 1931 and found forty corroborated by a third observer, as recounted in Kingsland's *The Great Pyramid in Fact and Theory* (1932, Part I, p. 71). The illustrations in the present article are reproduced from Kingsland.

It may be argued that this whole system of symbolism is different from the sort commonly met with in the hieroglyphic expositions found inside Egyptian temples and tombs. But then, so is the Pyramid itself. It can be argued, in fact, that the Pyramid derives from a much older (Atlantean?) tradition: in *The Orion Mystery* (1994, Crown, NY), Adrian Gilbert and Robert Bauval argue convincingly that the entire layout of the pyramids on the Giza plateau reproduces the star-pattern in the belt of Orion, as it was positioned in 10,500 B.C. (This is probably commemorative, and not an indication of the pyramids' actual age). Additional corroboration of this thesis is presented in *The Message of the Sphinx* by Bauval and Graham Hancock (1996, Crown, NY).

I am aware that there is even a book (*The Giza Power Plant* by Christopher Dunn, Bear & Co., Santa Fe, 1998) claiming that the Great Pyramid was an electric power plant—a hydrogen generator using a reservoir of acid (in the Queen's Chamber—hence the heavy deposits of salts there) as the fuel source, and a battery of wooden resonators in the Grand Gallery to amplify the natural piezoelectric effect of the King's Chamber granite mass, creating enormous microwave energy in the hydrogen, which was then converted to electrical power to run the machinery and electric lights which were manifestly in use at the time the Pyramid was built (according to evidence cited by Sir William Flinders Petrie—in *Pyramids and Temples of Gizeh*, 1883—of machined surfaces in the Granite Coffer, as well as wall carvings, cited by Dunn, in the lower crypt of the Temple of Hathor at Denderah, portraying unmistakable images of what would, today, be called Crookes tubes).

Dunn marshals considerable evidence for the validity of his claims, which ultimately lead to the conclusion that the Pyramid was built purposefully for use as a power plant. However, this does not preclude its other functions—regenerative, preservative and prophetic, in addition to being a mathematical model of the earth and its relation to the solar system. The Great Pyramid is truly a miracle in stone, a prodigious heritage from Antiquity, and I see no reason why it should not have incorporated astrology as well, within the manifold layers of its revealed wisdom.

In addition to the works cited in this article, the author seriously recommends *Secrets of the Great Pyramid* by Peter Tompkins (1971, 1978; Harper; New York, San Francisco, London).

Mercury's Heliacal Rising in Early September

RUMEN KOLEV

Astrology correlates events on the earth with events in the sky. In its original form, some time earlier than 2000 BC, long before the Greeks introduced the ecliptic and the zodiac, the essence of astrology was the picture of the celestial firmament directly observed by the unaided eye.

Light is the primary medium for communication of the stars and planets. God is Light and the medium through which He may show us what He wants is the Light. The stars and planets emanate their essence outward into Light and let us know them thereby. The shinier a star or planet, the stronger it is. When it shines throughout the night (not annihilated by the ☉) its influence is at a peak. When it cannot be seen it has little or no influence, it is dead. It's resurrected again when visible again in the rainbow halo of the sunrise. ☿ rising in the morning before the rising ☉, a sight few get to see, is related to the day and it is filled with the vigor of the day, marching toward actualization and action. It is a jewel in the crown of the ☉.

TODAY, Saturday, the 4th September 2004 in Varna, Bulgaria, it was a very clear morning and I saw ☿ for the first time before the rising ☉.

It definitely had some meaning. I perceived the change in the weather at once. It became much windier, with very clear atmosphere and very sharp contrast of the light in intensity and colors.

It was like a better focused image. It was like a painting drawn with more vivid colors. This was an excellent time for taking pictures.

This whole change came with the heliacal rise of ☿.

When I was looking at the city of Varna from the mole I realized this in a flash. I was on that same mole the day before and saw the same city but painted with completely different paints.

What they did in the ancient times was to write down the omen in the sky together with the events on the earth, reporting each of them separately is useless.

☿ was visible for 27 minutes. He was seen with the naked eye first at 5:33 am. ☿ was flickering on a blue-grey background.

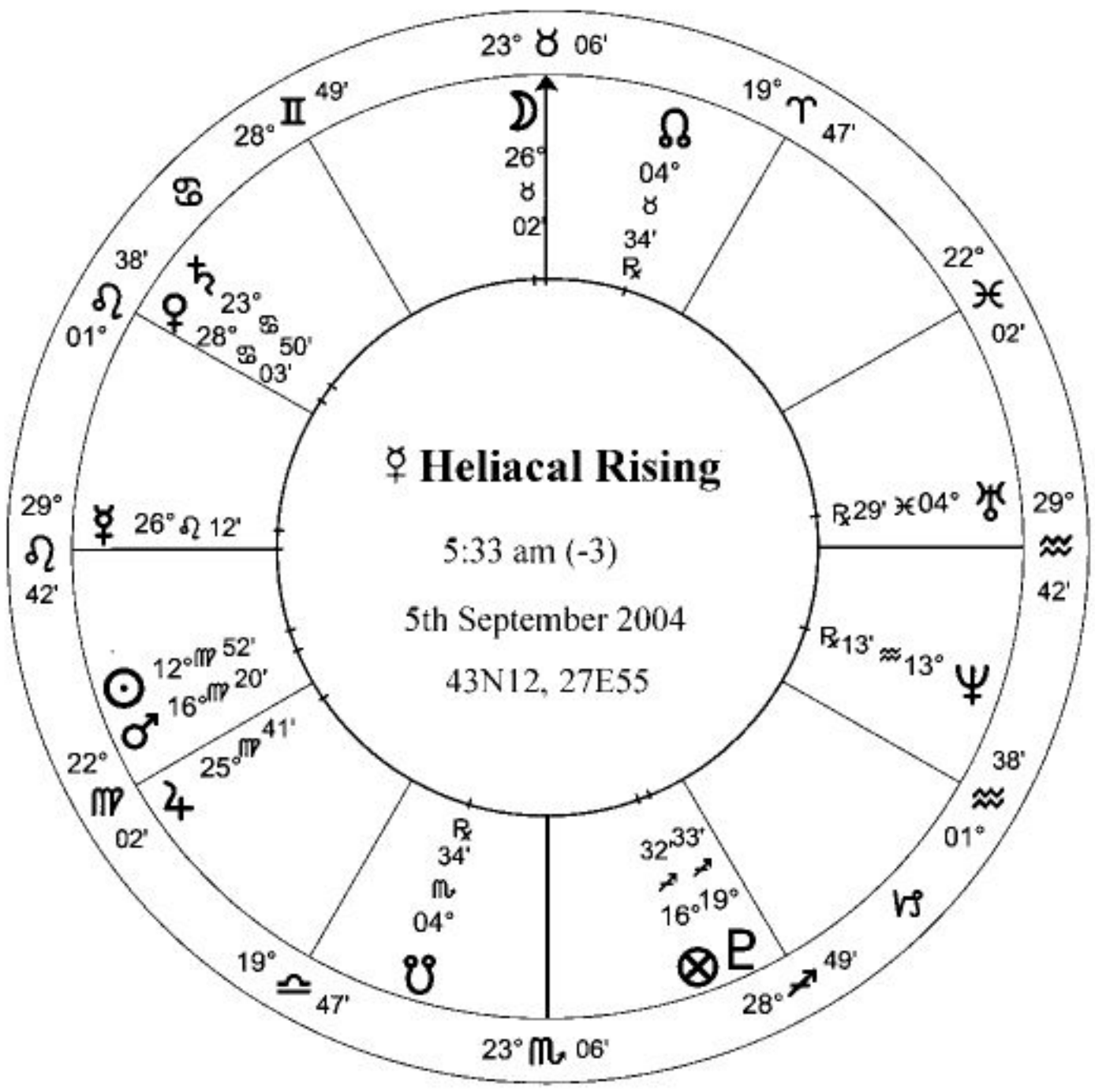
He was best seen twelve minutes later, at 5:45 am when the altitude of the ☉ was -10° and ☿'s was +5°. ☿'s magnitude was +0.7, strong.

It was a very clear morning; there were no clouds, a north wind, and very good visibility. The sea-horizon could be seen easily.

I am very confident that 5th September was the day of ☿'s first morn-

ing appearance (MF) for Varna because on 3rd September I could not see the planet with binoculars. Usually if I see something with binoculars, it becomes visible with the naked eye after one to three days.

4th September, it was cloudy



Mercury's General Data for the Day:
Magnitude that day: +0.7 (it was +0.9 on 4th September).
Azimuth distance ☿-☉ : 7°42'
Arcus visionis (☿'s difference in altitude from the ☉): 14°50'
Altitude of ☉: -12°02', altitude of ☿ +2°48'.

It is important to note that here the *arcus visionis* of ☿ is close to 15°. Karl Schoh[1] gives 13°, while Ptolemy in his *Almagest* gives 10°. The differences are due to different atmospheric extinctions for the different geographical locations.

In Seattle, for example, ☿ would be visible at an AV of 13°, with magnitude around +1.0. The normal extinction in Seattle is 0.16 on clear days, sometimes even lower. By comparison the extinction in Varna is around 0.36 or worse.

Ptolemy's value is possible only if ☿ rises with at least -1.0 magnitude (taking 0.20 for the extinction around the Nile delta), and this can only occur when ☿ appears for the first time as an evening star. Ptolemy is wrong.

[1] *Planeten-Tafeln für Jederman,* 1927.

It's a Miracle!

DENIS SAUNDERS

THIS IS a story of a miracle. I believe in miracles and in angels, though many will say that to do so is stupid. But I know I'm not stupid, unsophisticated perhaps but not stupid, and I will continue in my belief notwithstanding.

Miracles are not as rare as might be supposed. Every day, simultaneously and separately, in some part of the world, miracles are performed by guardian angels for those who merit them. The problem for the Astrologer is not in finding a miracle but in obtaining the relevant birth data of the recipient

I have been fortunate, through the good offices of a friend, in contacting the young lady who received this angelic boon and obtained her birth particulars from her.

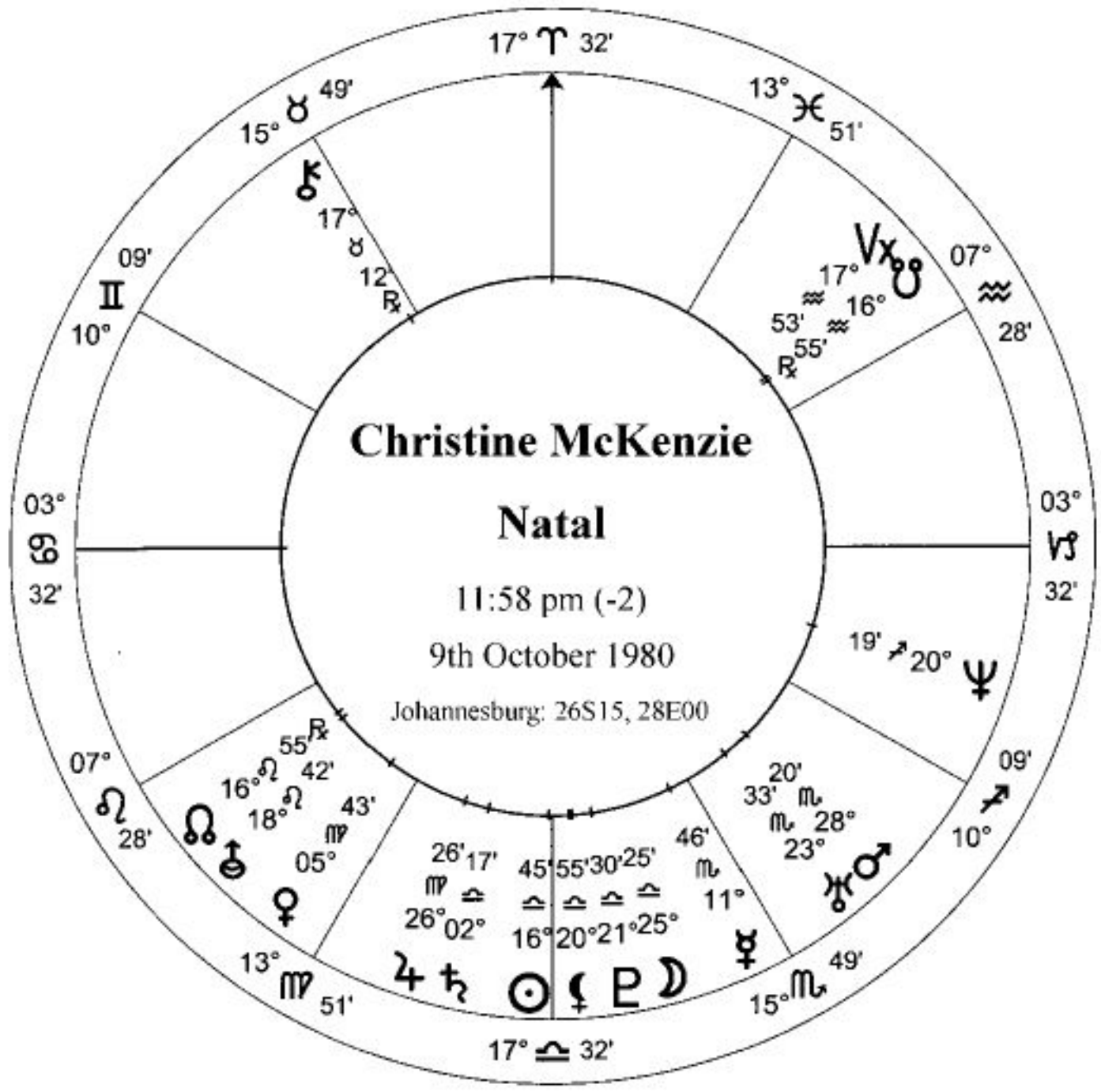
In all my astrological articles I constantly aver my belief that everything that can happen to an individual must appear in the birth chart. Regrettably, it is the bad things that are usually the most sensational, but here we have a good thing that is even more sensational. We will examine the charts together, but before we do so we should look at the Solar Return at Figure 1 to see whether her 24th year contains any important event.

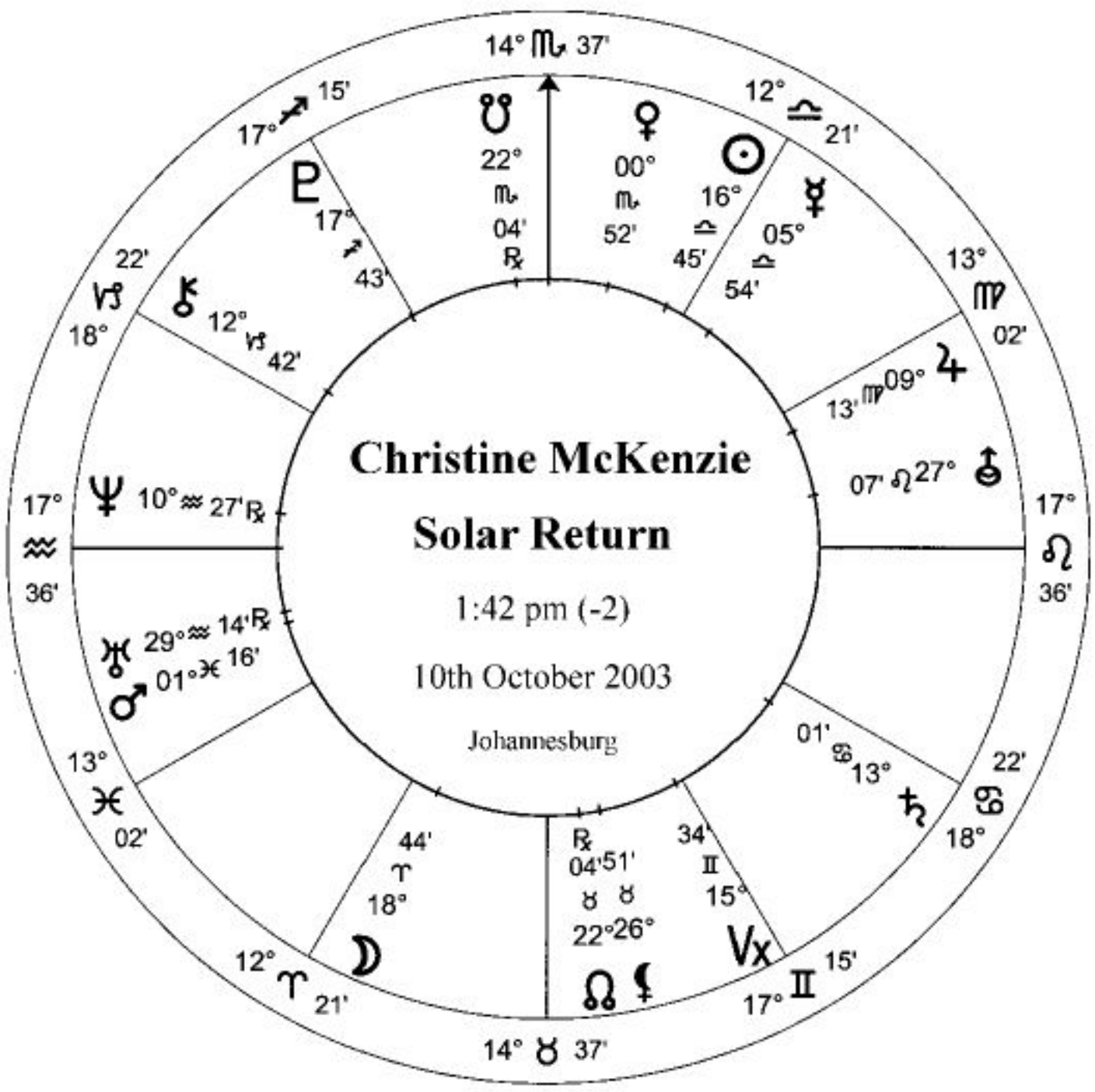
Unless the ☉ is an important participant in the aspects nothing important can be expected. Here the ☉ is most prominent being closely trine to the rising degree, and opposed by the ☽ from the 3rd house. Just what this implies needs reference to the natal chart, see Figure 2.

The Solar Return's Ascendant at 17° 36' ♒ falls at the place of the native's natal ♅. Not only that but it opposes her natal ☊ ☌ TransPluto, squares her 11th house ♄ and is widely square to the violent ♂ ☌ ♇ in her 5th house of sports and pastimes. If this isn't enough, the midpoint of her natal ☿ and ♇ falls at 17°39' ♏. Natally, this young lady has what amounts to a grand cross at 17° of the fixed signs, involving the ☊s, TransPluto, ♅, ☿ and ♇ (with ♂), and the rising degree of the solar return for her 24th year is telling us that now, this coming year, is when this configuration will come fully alive and bring into her life what it promised at birth.

Further confirmation that this coming year would be a memorable one for the native is given by the last solar eclipse before her birth. This occurred at 17°17' ☊.

Because it is the Solar Return's Ascendant that triggers this natal configuration we must expect that whatever occurs will involve her physical body. The presence of ♇, and its connections with ☿ and ♂, and with the


Christine McKenzie
Natal
11:58 pm (-2)
9th October 1980
Johannesburg: 26S15, 28E00


Christine McKenzie
Solar Return
1:42 pm (-2)
10th October 2003
Johannesburg

5th house, suggests something unexpected, an accident probably, occurring when the native is doing something she does for enjoyment, something potentially dangerous. Just what TransPluto, ⚷ and the ☊s will add to the situation is more difficult to foresee. We can only say that whatever is about to happen will be something extraordinary.

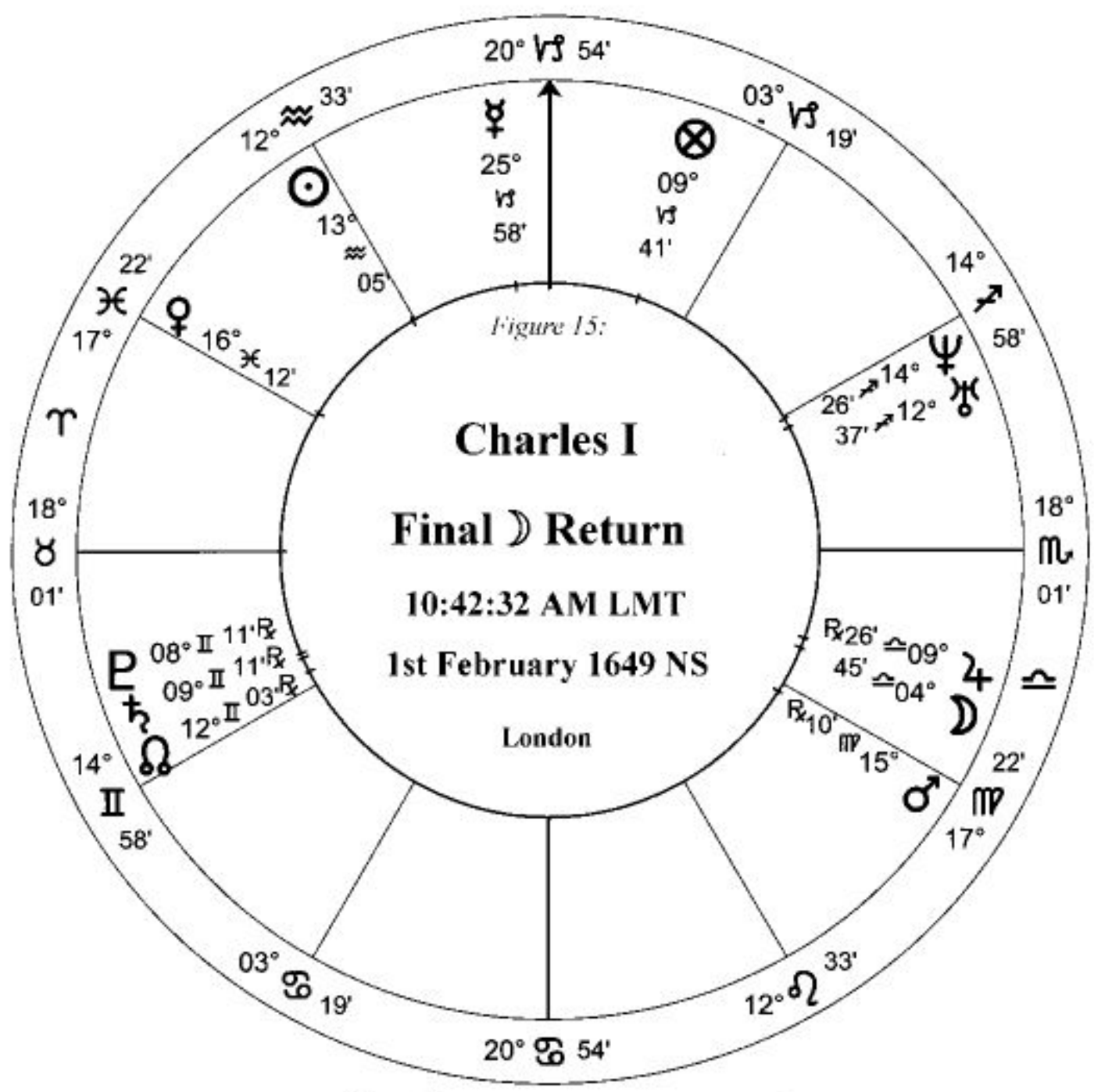
The promised event materialized at 11 a.m. on Sunday 22nd August 2004, which is when the experienced sky jumper Christine McKenzie, made her 112th jump from 11,000 feet and her parachute failed!

The jump took place at Carletonville, a small mining village southwest of Johannesburg, about 6,000 feet above sea level, so Christine would fall 5,000 feet. The first chute failed at 3,500 feet. She hurtled to earth at 160 kilometers an hour, then, at 1,900 feet, pulled the reserve chute cord. This parachute opened with such force that some cords ripped loose and became entangled, and it never fully deployed. There was nothing Christine could do, which was just as well because if she had untangled the cords the chute would have collapsed. As she spun to the ground she struck power-lines at the drop zone, bounced off and landed on the ground. As she later said, she lay there waiting to die. After a while she realized she wasn't going to die. At first the doctors thought she had broken her pelvis, but all she suffered were some bruises and a hairline fracture of the pelvis. In a few days she was out of hospital. Now, if that isn't a miracle, what is!

I have just been handed the local community paper that circulates in our area. It has a short interview with Christine who says she still suffers nightmares. "Last night I dreamt instead of a parachute opening, a grocery packet opened up above me," she said.

Errata

In the previous issue, XIX: 4, there was an error in the dating of the execution of Charles I. The correct day is 30th January 1649 (Old Style) or, in New Style, 9th February 1649. The chart illustrated on page 53, Figure 17 was inadvertently calculated for 30th January 1649 (New Style). As a direct result of this single error, Figures 15, 16 and 18 are also incorrect, as are the comments associated with Figures 15-18. To correct this boo-boo, readers should delete the two charts on page 52, all of page 53 except for the first two lines of text, and all of page 54. This also enables me to correct an error concerning the frequency of ♄ ☌ ♇. John Frawley is to be thanked for bringing this dumb mistake to my attention. The following can then be substituted for the previous pages 52-54.

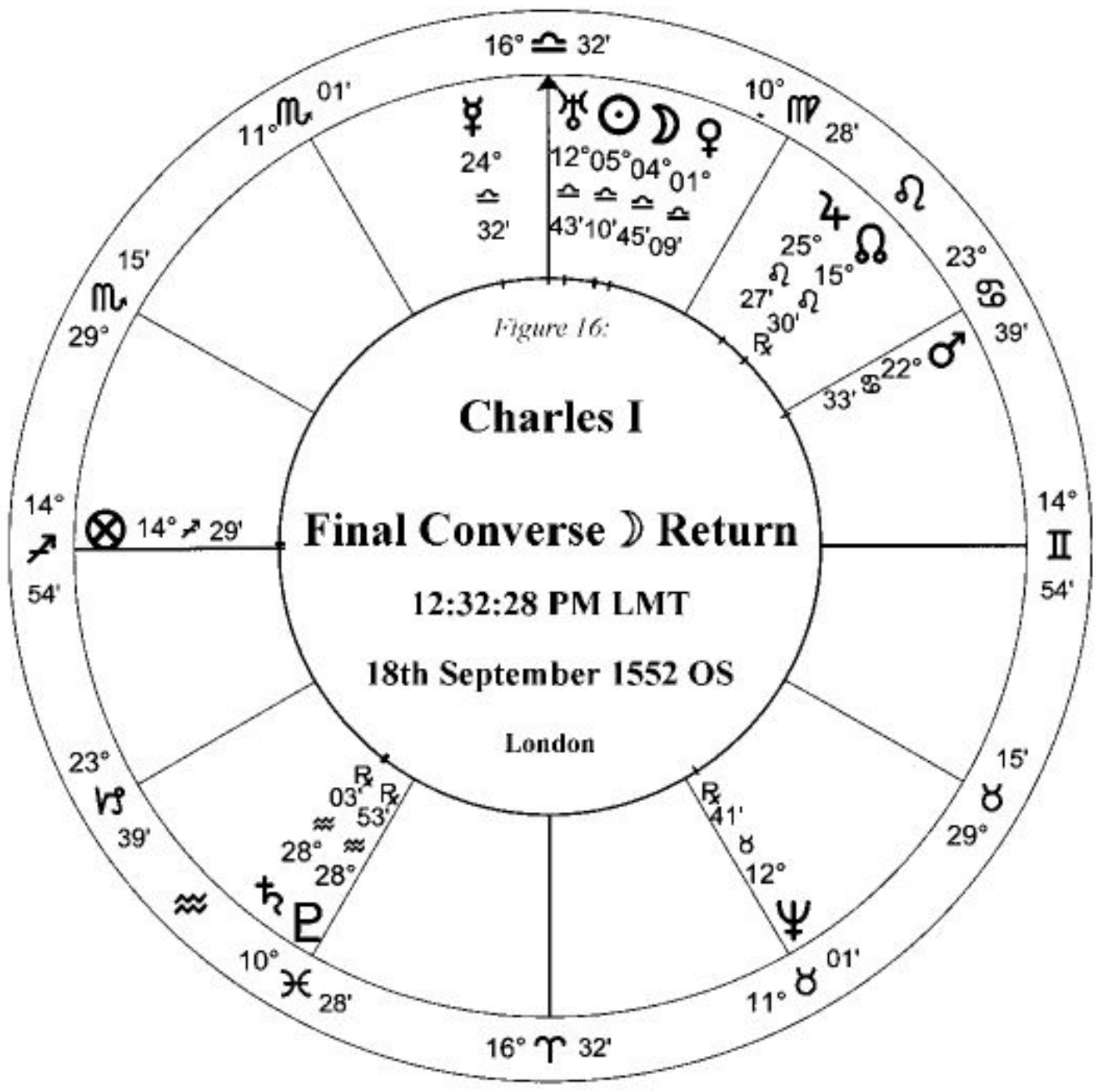


Final Lunar Return on 1st February 1649, see Figure 15.

♉ rises with the violent oppositions close to the 2nd and 8th cusps—♆ is located exactly on the Placidus 8th cusp—closely aspected by the ☉, signifying here unrealizable hopes by its position in detriment on the 11th cusp. The ♊-♐ oppositions are squared by ♀ ☌ ♂ at the 6th-12th cusps, creating a Grand Cross in Mutables.

The placement of the exalted ♀, the Ascendant ruler, at the return's 12th cusp and transiting the unfortunate king's natal 8th cusp, shows the situation of the king at the time of the return: he was being treated with respect (♀ in ♓) but was nonetheless imprisoned (♀ in 12), under sentence of death (♀ on natal 8).

Should there be any doubt of the outcome of this return, ♇ and ♄ are sitting on Charles' natal ☉, where they oppose the antiscion of the return's MC.



Final Converse Lunar Return on 18th September 1552 OS, see Fig. 16.

The return occurs close to the New Moon, exact at 1:17:20 pm. As we are moving back in time and this return was some 45 minutes *earlier* than the syzygy, we can say that whatever the ♒ New Moon of 1552 signified (in 9th = legal sentencing) was *already* in motion. There is now little likelihood of any change. All has already been decided—the ☽ is deeply combust. Events will now move inexorably to their planned fulfillment—♂, ruler of the end-of-the-matter 4th is conjunct the 8th cusp, from where it is both ☐ the king's natal ☉ (8°05' ♐) and ☍ the same ☉'s antiscion (21°55' ♑).

♃, the Ascendant ruler, is in the 8th, opposed by ♄ ☌ ♇.

Transits at the king's execution on 30th January 1649 OS (9th February NS), see Figure 17.

♇ at 8°09' ♊ (☌ ♄) is now opposing both the 8°16' ♐ Ascendant of the prior ♒ Ingress, and the position of King Charles' ☉ (8°05' ♐). ♄ at 9°08' ♊ is opposing the position of ☿ (9°03' ♐) in the ♈ Ingress.

There is a Grand Trine and a T-Cross, both involving ♄ and ♇. ☿ (8°47' ♒ in the 8th) and ♃ (9°05' ♒ in the 4th) tightly trine the cruel pair. ♂, close to the IC, squares them; and ☿ ☌ ♆ opposes them.

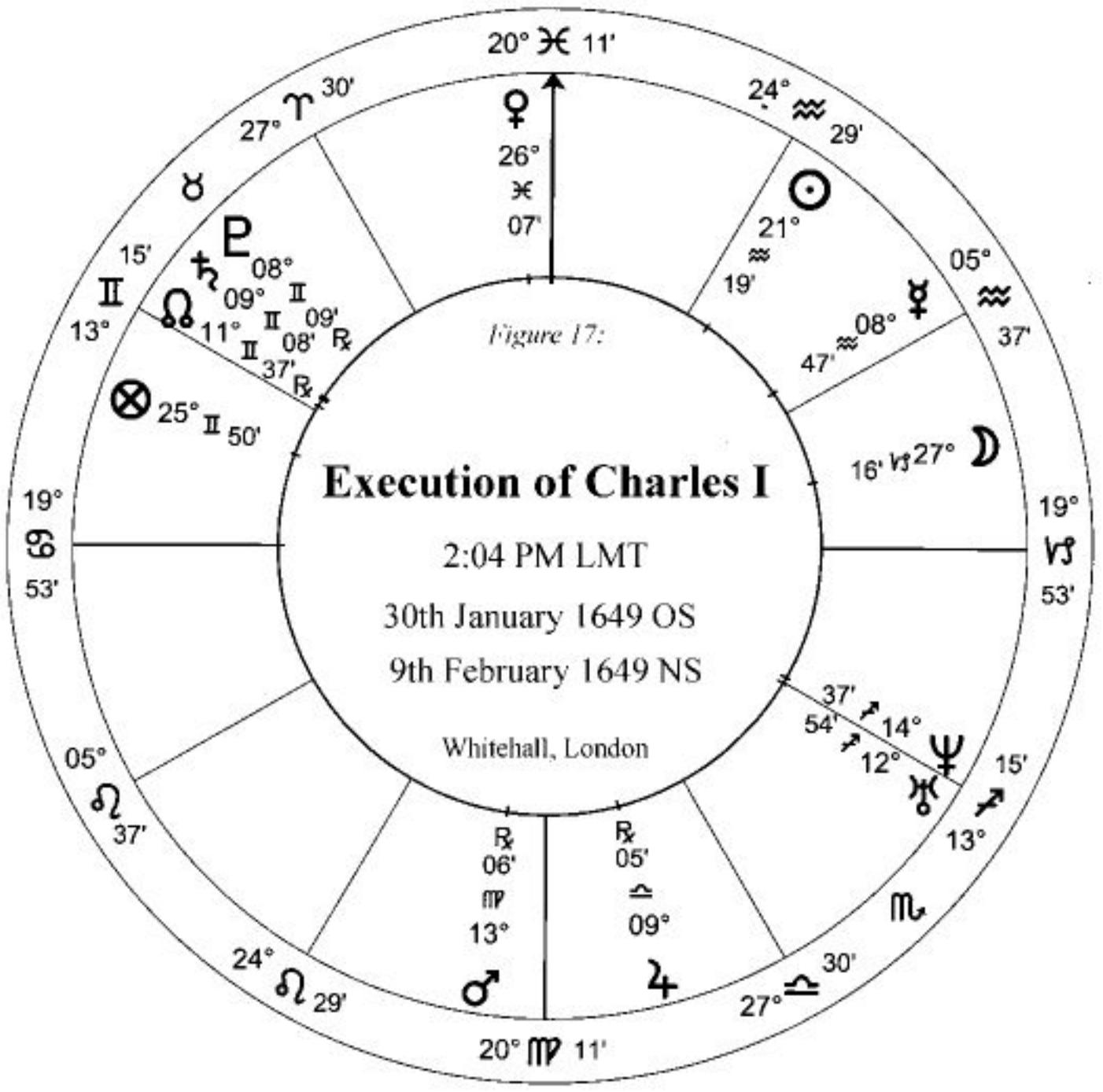


Figure 17:

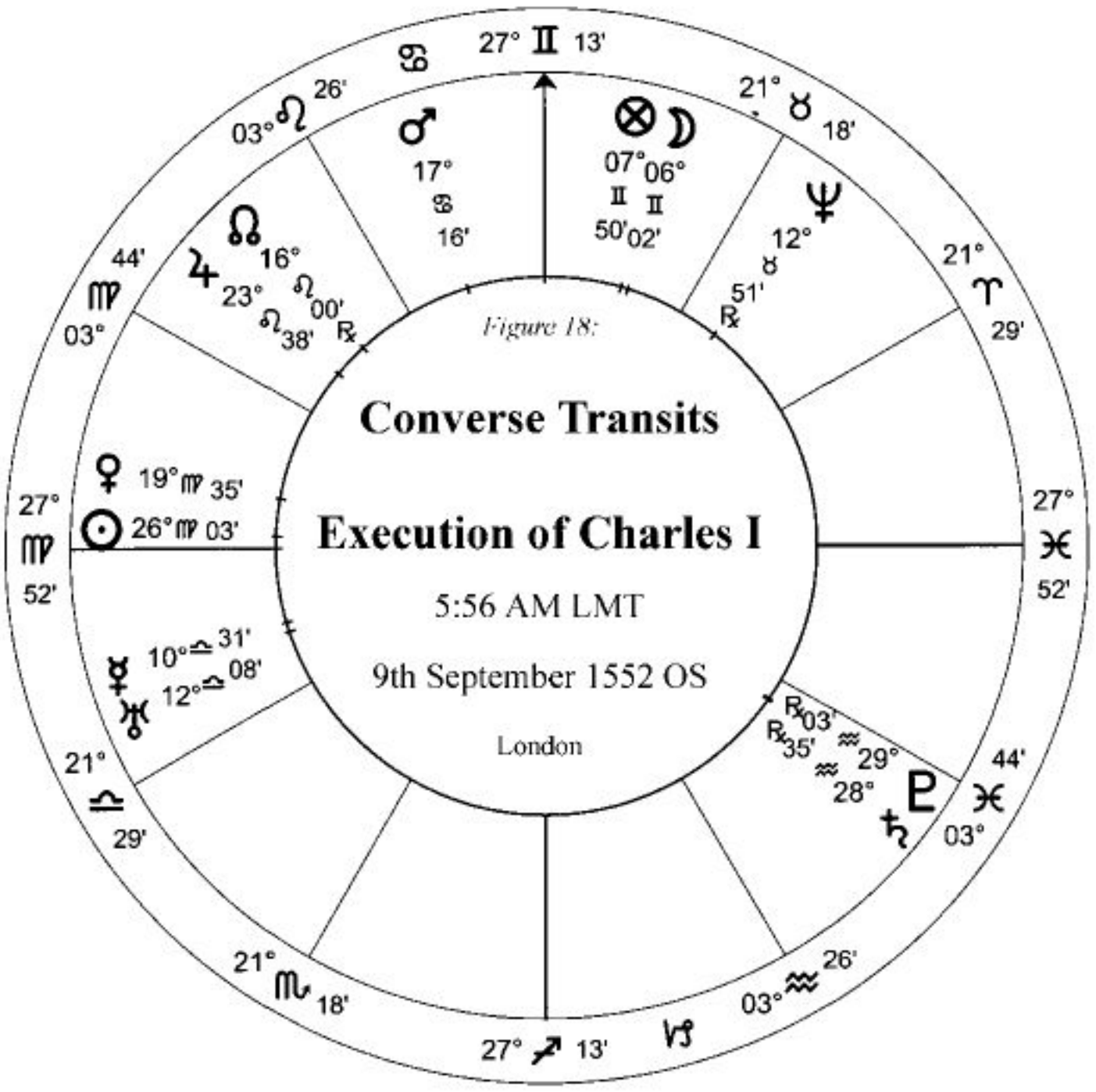


Figure 18:

Converse Transits on 9th September 1552 OS (Fig 18).

Going back in time before birth by 17,603 days 16 hours and 4 minutes, the same length of life Charles Stuart had experienced at the moment of his execution on 30th January 1649, bring us to sunrise on 9th September 1552. The ☽ and ⊗ are opposing Charles' natal ☉. ♆ is conjunct his natal MC. ♄ ☌ ♇ is present, just as in 1649—it only occurred twice between these dates, in 1585 and 1616. Here ♃ opposes the conjunction. Charles Stuart, King of England, martyr and saint of the Anglican Church, was born at the exact midpoint in time between these two ♄ ☌ ♇ aspects. At his birth the two planets were in a wide opposition and fate required that he die when these two planets came together in the heavens.

Books Considered

Astrology: A Language of Life, Volume IV: Relationship Analysis
by **Robert P. Blaschke**
Earthwalk School of Astrology, P.O. Box 3435 Santa Monica CA 90408
250 pages, paper, $21.95, 2004

ONCE AGAIN Robert Blaschke has written an amazingly comprehensive and useful book for astrologers. *Relationship Analysis* is the fourth volume in a planned seven-set series of books, *Astrology: A Language of Life,* written for advanced astrology students and professional astrologers. In his usual meticulous and thorough style, Blaschke explains how to use a plethora of techniques for relationship analysis.

Relationship Analysis is a valuable resource of astrological methods used for gaining insight into what brings two people together, the types of issues they'll likely be dealing with, and the deeper purpose behind their union. Among the methods discussed are composite and Davison charts, synastry (interchart aspects), house overlays, midpoints, mirror degree synastry, progressions in synastry, and the use of electional astrology to choose a wedding date.

Blaschke, an internationally acclaimed professional astrologer, draws on his many years of experience teaching relationship analysis in workshops and classes to create this important book. He is quite skilled at combining detailed technique with abstract theory.

In addition to the more common chart comparison methods, Blaschke explores and explains more esoteric ones, such as using Draconic, Heliocentric and Sidereal zodiacs in synastry, using mutual reception and sole dispositorships in Davison charts, the effects of Astro*Carto*Graphy on relationships, and using the Sabian Aspect Orb (a technique that Blaschke originated).

"The practical value of using the Sabian Aspect Orb technique," writes Blaschke, "is that it unites the left and right hemispheres of the brain. This method is a marriage of technique and symbolism, and, as such, it can help astrologers to further visualize any planetary relationship being explained to clients. This technique can be employed in natal astrology, in synastry, and with the Davison or composite charts."

Blaschke shares his system for preparing for a relationship consultation which includes: evaluation of the nativities, comparison by element, assessing balance and compensation, house overlays, synastry aspects, the composite chart, the Davison time-space chart, indicators of past life connections, synastry and composite midpoints and synastric aspect configurations. The book includes a copy of the relationship analysis worksheet that Blaschke uses to organize the copious amount of information that he uses for chart interpretations. This worksheet is worth copying for use in future relationship interpretations.

All techniques are clearly explained and then fully explored. A detailed case study of Mia Farrow and Woody Allen's relationship is used to demonstrate how to use a wide array of techniques. Charts, tables and illustrations are widely used throughout to enhance the text.

A novice astrologer may get confused by some of the more complex techniques, but there's still plenty of accessible information to be gleaned from these pages. Experienced astrologers will find this book to be a concise and well-presented compendium of methods, some that they are quite familiar with and other less common ones that they may be inspired to try.

Towards the end of the book, Blaschke explores how people can activate each other's shadow, a fascinating topic indeed. He also looks at the social, cultural and historical impact of ♅, ♆ and ♇ transiting through ♒.

This book contains an enormously useful wealth of information. Like Blaschke's other books in *The Language of Life* series, *Relationship Analysis* is one that astrologers will want to keep close to their desk.

—Leda Blumberg

Who ?

Ruth Baker, a regular and most welcome contributor to Considerations on horary matters, is a professional violinist. She lives on the Essex coast in England

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